2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

243 much preparing. It is simply a portion of the field swept clean. It is sufficiently hard from the broiling sun, and a stake is driven into the centre of the circle. Two lines of sheaves are arranged round this, head to head, and the grain is trodden out by slow-moving bullocks in good old lazy fashion. The Christian Biblical precept, not to muzzle the ox that treadeth out the corn, does not fail of observance with the Buddhist farmer. Then the paddy, that is, the unhusked grain, is winnowed. In some places hand-winnowing machines of a simple pattern are used; but ordinarily a far more primitive and easy method, corresponding to the substitution of oxen for threshing-flails, is in use. A man stands on an elevated platform and capsizes baskets of paddy brought from the threshing-floor; the rice falls on a sloping bamboo mat and so to the ground, the wind blowing away a great part of the bits of broken straw, chaff, and light grain. The system may not be very thorough, but it saves an immense amount of trouble, which is the chief consideration. All that now remains to be done is to carry the grain off to the big rice-boat lying in the creek. There it is stowed in bulk; and after a day or two, the farmer makes a start, dropping leisurely down through the network of creeks into one of the main streams, and so making his way to Rangoon, or Bassein, whence he will return in a few weeks with fine Chinese neckerchiefs for his daughters and perhaps a gay Manchester paso or two for himself and his sons—unless, indeed, the Madras money-lender has snapped up all his receipts down in town, or some of the robber-boats that infest the creeks at this time of the year have pounced upon him and carried off everything but the boat and the paddles.

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243 427 433 435 Rice-farming would be profitable as well as easy work were it not for the reckless squandering of almost all the cultivators. The average rent per acre is under three shillings; the average produce of the land per acre is from eighty to a hundred bushels in the more fertile parts, while elsewhere the yield is from forty to fifty. The selling price of rice per maund (80 lbs.) in Rangoon is between 4s. 6d. and 5s. Agriculturists, therefore, ought to grow rich. But they are too fond of gambling and building works of merit

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2:Scott G-5 (1870's-1909)1910 AP1 Burma (Europeans Indians) AP1
Burmese AP4

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establishment up to its full strength. And so prices rose and rose until they became absurdly high, and no one profited but the hawks that preyed on the simple Burmese cultivators. Then the English merchants held a meeting, and all pledged themselves not to give more than the current market rate for paddy. This seemed a fair enough agreement; but after a while it was found that the boats all gravitated towards one or two firms. A little investigation showed that this was due to the fact that though they paid the ordinary rate, according to the compact, they had a smaller measuring basket than their neighbours. Accordingly every one went on reducing the size of his basket until the system became as ruinously absurd as ever it had been before. Then there was another meeting, at which it was unanimously agreed that this state of affairs would never do, and that it was absolutely necessary to come to some definite understanding. A committee was appointed which, after some deliberation, concluded that, if, in addition to abiding by the market rate, every one were bound to use a basket of a certain fixed size, there would be no chance for unfair speculations. A standard basket was therefore fixed upon; and the competitors were supposed to start fair again. But in no very long time, one firm put a false bottom in the basket, another wedged in a board; and so on, till matters got back to the old way. This state of affairs is hardly creditable to mercantile honour, and it certainly is by no means profitable.

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Independently of this, paddy has gone up in price at an alarming rate of late years. The first heavy rise was in 1877, at the time of the Madras famine. That was also the time of the resolution to have a standard basket. Rice was wanted in any quantity for the famine districts, and millers gave an altogether fabulous price for grain. The game went on merrily, introduced the scandalous "paddy morality," and lasted long enough to make the cultivators think the new prices had come in for good. Far too many Burmese farmers are heavily in debt to the "chetties," the money-lending caste of the Madras coast. The agriculturists have borrowed money to build a pagoda or a monastery; to give a grand feast on the

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2:Scott G-5 (1870's-1909)1910 AP1 Burma(Indians)AP1
Burmese AP4

occasion of their marriage, or their father's death; to buy a new yoke of oxen in the place of those that have been carried off by disease; to get seed-grain to sow their tracts of paddy land, the last season's gains having been lost in some gambling transaction when they were down in Rangoon. They have got into the chetty's books in some way at any rate; and hapless is the man, Burman or Englishman, who has dealings with the fat, shaven-headed Madras money-lender. He will be charged eight, ten, twelve per cent a month, or even more, before there is an end of the transaction. The chetties, therefore, took a particular interest in the rise of the price of paddy. High prices ensured their being paid; moreover, handling such unwonted sums of money made the ever-careless Burman reckless. He gambled, he gave great feasts, he got deeper and deeper into debt with the money-lenders. Consequently it was desirable that the prices should not go down; and as men of business the chetties understood how that was to be done; they made the Burman farmers hold back their grain. The Rangoon firms were in desperation to meet their contracts, the ships could not be kept waiting; and so prices were maintained at nearly famine rates. This more than anything else brought about the unlucky legerdemain with standard baskets. The appearance of the chetty element in the trade upset everything. They are charming men of business, and know all about bulling and bearing, and all the other civilised expedients of trade. Poor "Jack Burma," listless and good-natured as he is, would never have thought of such things of himself; but he is in the hands of his master. Not a single village in the jungle, however remote, is to be found without its bare-backed money-lender. He hovers round the paddy nursery; he watches the men planting out the handfuls of half-grown rice; he makes the farmer hold back the threshed-out grain till he gives the word: then he fixes the rate and all but takes the money himself.

The English merchants have struggled against the system, but with small success. They have laid out heavy sums in advances. The farmer is paid for the next year's crop before ever it is sown. This is generally only practi-

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Europeans)AP1
Burmese AP4

cable with men who have not yet fallen into the clutches of the chetties, and the result has been almost invariably to drive them into the money-lender's arms. The Burmese, it it is to be feared, have not sufficient stability of character. U Myaing or Maung Po never had so much money before in their lives as the advances figure to. They do not know the value of it, and proceed to squander the rupees forthwith; and so, long before the paddy is delivered they are heavily in the usurer's books, and then Maung Po and U Myaing have to do as they are bidden. Moreover, the system in any case could hardly be a safe one. The cultivator might die; there might be a flood or a jungle fire; many things might happen, in fact, to prevent the advance boats from ever reaching the Puzundaung creek. Consequently many English firms have given up the practice, and instead send agents away up the creeks, far into the jungle, to negotiate with the farmers on the spot and try to secure paddy before rivalry has had time to raise the price. But even this expedient does not answer well. The chetties do their best to throw obstacles in the way. It is not without expense, and it impresses the cultivators with a notion of the great demand there is for paddy.

The telegraph, they say, ruins business. The paddy season opens in February with a price of, say between seventy and eighty rupees a hundred baskets. The merchants declare they will not be forced into materially increasing this rate, and the home firms charter a number of ships. Meanwhile the price of paddy steadily rises, while rice in England steadily goes down; and by the time the vessels discharge their cargo in Liverpool or London, milled rice is not very much dearer in wholesale shops than the raw paddy in the Burmese boats. New mills are constantly being started—which would seem contradictory, were it not that all the firms starting them have business of another kind; teak sawmills, cotton or piece-goods trade, silks for Burmese men and maidens, or jute and grey shirtings for Upper Burma and the hill tribes. Rice will certainly always be wanted, and there is any quantity of it to be had in Burma. A little more of the sterling probity which used to be associated with the name of the English merchant would

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Europeans) (Indians) AP1
Burmese AP4

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do no harm in Rangoon rice dealings, and would win that respect from the farmer which heavy payments and cunning never will.

Rangoon still continues to be the largest rice port in the world. From January to May the river is crowded with shipping—huge iron and steel sailing craft that have been chartered beforehand, and carry off thousands of bags in their capacious holds; and a constant succession of "ditchers," as the steamers passing through the Suez Canal are called, which come "seeking," and seldom have to go away without their full complement of "five parts cargo rice," or "Europe milled." The steamers are displacing the sailing ships, and the shorter passage now makes it possible to carry fully husked rice home without the danger of heating, which was supposed to be avoided by the partly husked "five parts cargo rice." Harbour-masters and river-pilots have a busy time, and gather together many pieces of silver against the later months of the year, when they will have abundant leisure to spend them. Coringi coolies swarm in the town, and their monotonous chant, "Eh-ya-mah-la Tah-ma-lay, Madras Ag-boat Tah-ma-lay," may be heard at any hour of the night or the morning, floating over the river. The British sailor overflows into the town and sings noisy old salt sea-songs round about the Sule pagoda, gets mad drunk on arrack, and not unseldom clears Dalhousie Street with a linked-arm rush, heedless of the red-turbaned guardian of the peace, who keeps out of the way in the meantime, but will break poor drunken Jack's head with his truncheon if he finds him helpless and strayed from his fellow-roysterers.

The Puzundaung Creek, where all the mills are, is as busy as an ant-hill all day long, and all night too, when some of the mills are lighted up with Jablochkoffs or later forms of electric light, and the silvery rays shine ghastly on the black and bronzed mill-workers. Here we have the Madrasi coolies again, making noises, according to their nature, as a kind of assertion that they are doing hard work. The lank Chittagonian firemen, with their aquiline noses, are coated with coal-dust, and divide their time between firing up and having a whiff at the hubble-bubble when Sandy,

342 514 In U Myaing's house the lavatory is in the kitchen and is walled off with woven KYU (kind of fiber) mat. There is a hole cut open in the board flooring, and the area underneath this opening also is walled off with woven KYU. U Myaing and family did not take their meals in the kitchen but in the house proper.

361 368 346 [872] [764] The PHON-GYI KYAUNG or monastery is located further downstream from the village. It is a two storied brick building comprised of nine rooms, each 6 TAUNG square. Children are not taught here but learn their lessons at the government school. This school, which is on YWA-GYI-HET side, teaches pupils up to the tenth standard. Below the PHON-GYI KYAUNG is the cemetery.

The houses in the village are separated one from the other by eight feet on each side. The rows of houses facing the river have porches on both sides. 342 U Myaing's house is typical of those found in the village - some may be more elaborate, some less. His house had been built only ●435 [651] six or seven years, and cost Rs. 3000/- at that time. There are no accounts for each of the separate items and U Myaing does not remember. The land was free and they did not have to pay any revenue on it.

[366] [252] Separate from the houses and on the riverside is a huge platform built to process fish including the making of NGAPI. U Myaing had no land that he owned round the house, although he could use the land directly in front of the house for various purposes.

U Myaing describes his house as follows;

342 592 [366] "It is a wooden house, made of wooden posts - a two storied structure. The roof is of slates. Walls are of SHI-NGA-HU wooden boards (boards 8 inches wide and about ½ inch thick) and there are four rooms. Other people have similar houses. It is a LAY-KYA-KYIN (a four-tree-house or a house which has four supporting poles across the front) and all seven of us live in the house. We drop a kitchen from the back and cook there. The kitchen has three windows at the back, with one door leading into the house. We all live together in three rooms. We keep bedrooms. (U Myaing is speaking of a sketch of the house here). This side is for visitors - there is a room for people who come to buy goods. The old mother and the children live in one room and I and my wife in another with the smallest child. We eat in the front part of the house in one room at the foot of the sleeping place. There are nine 6 TAUNG rooms without partitions on each of the two floors. The sides of the house are enclosed with timber planks of IN wood, but the bedrooms are also partitioned off. It is very wide and roomy to live in. The floor is made of teak planks."

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mortar and measurers, market basket, condiments stored in cigarette tins and quart bottles. A discussion on these subjects is found under the chapter on Food.

Details were secured on the following household items:

SAUNG (blankets). Both THA-KA-LAT SAUNG (flannel blanket) and GUN SAUNG (Cotton blanket) are actually woolen blankets. (cost Rs. 25/-). Heavy cotton blankets are called CHI SAUNG . (cost Rs.15/-). Both are for individual use. In Pathwe U Myaing had one blanket of each kind which would last 3 or 4 years. In camp he has only the GUN SAUNG or Upper Burma blanket which he used for 2 years then brought from Pathwe . The females of the family had 6 cotton blankets between them (cost Rs. 12/ each). They brought 4 from Pathwe, two are "good ones", and two are "torn ones". The cotton blankets are supposed to last for 2 years according to Ma Aye Myaing. Intense love is indicated by the saying "we will go under one blanket", but double blankets are not known.

HMWE-YAR, (Enjoying place) mattress. It is a thin square cloth sack measuring 4 TAUNG on a side by 4 inches in thickness and stuffed with KAPOK. U Myaing had one at Pathwe which would last 7 or 8 years. It was made at home and valued at Rs. 30/-. Daw Aw Zar and the children shared a double mattress, a gift from her neice, in Pathwe but all sleep on split cane mats only in camp.

(KU DIN; raised wooden beds are rarely used in villages.)

GAUNG-ON, (head-lay) pillow. Pillows are made at home. Two may be made from 3 TAUNG (1½ yards) of cloth. They are cloth sacks filled with cotton and last 3 or 4 years - valued at Rs. 5/8 each. U Myaing had 2, and the females 8 at Pathwe. He used a wooden pillow made of small, raised board, while the females use rag bundles.

HPYAR, Sleeping mats. Two kinds are used; a split TA BAW plant mat and a more finely woven thin plant with over 2 under 2 weave mat. They measure 6 by 3½ feet . The mats lasted two years and were woven at home. 4 to 8 mats were kept on hand at Pathwe; here 4 mats are in use.

AYAR-KIN (sleeping place cover) bed sheet: The bedsheet s used in Pathwe measured 6' by 3½' and were made of cotton. Three were used by U Myaing and lasted a year; they cost Rs. 7/- each. Camp: none.

CHIN TAUNG, Mosquito net: One kind was made of fine netted

cloth, small enough to keep mosquitos out. The other kind was made of plain cloth to keep out the smallest insects. The nets are rectangular for a single bed, square for a double. They are suspended over the bed on a wooden framework and tucked under the mattress. Pathwe: three were used by the family and two kept in reserve. Each lasted 4 or 5 years. The reserve nets cost Rs. 60/- each, the others Rs. 40/- or 45/- each. Camp: one old one was brought from Pathwe, this is used by U Hyaing and his wife. The rest of the family have none. Two are desired.

TA-BIET-SHE, broom: The hand broom is used to brush out dust and dirt from the floor of the house. It is about 2 feet long, 2 inches in diameter and consists of bent over bundles of stiff reeds bound at the top by a more flexible reed strip. The one used in camp cost 12 annas in Rangoon.

Burmese Concepts about the Home.

The following Burmese ideas about the home were secured mainly from Ko Maung Than, my research assistant.

The Burmese regard the KIN-YAR (home place) with great love, and as the most essential feature of life. The head of a family will frequently admonish: "My young ones let us remain with our nest intact and our eggs uncracked", this is also a common prayer. The ideal is to preserve the family home with necessary repairs in its original form. Wooden (teak) houses are preferred to bamboo. The husband and wife are partners in the ownership of the home which they start at marriage. Indeed, the word for "marriage" KIN-DAUNG-PYU (Home-separately-build) emphasizes the importance of building a home upon starting a family. In villages the mother and children spend almost all of their time in and around the home. Since the Burmese are especially sedentary, short journeys being unusual and infrequent events, the house is the spot where he lives and dies. It is furthermore his "castle" and place of security within which he is "ruler".

Each house is under the direct protection of MIN MAHA-GIRI one of the 37 major nats of Burma. He controls the fortunes of the family and in return is revered. A coconut, the symbol of MIN-

quality of their sleep suffers to any appreciable extent. Americans who live in Rangoon suffer far more relatively from lack of "beauty rest" mattresses. 511 722 [513]

As far as the actual physical needs of the family go, the refugee camp situation does not seem to be far below an acceptable level. The Pathwe house gave space far above that actually used for physical needs. The answer here would seem to be that social obligations in Pathwe were much greater than here and the actual space fulfilled a real need there. Since such a demand is not present in the refugee camp, the lack of this space is not regarded as a privation. In general the refugee camp quarters are a compressed version of the Pathwe quarters and do not represent any true innovations. The family has been able to contract the quantity and quality of their needs, but their nature has not been appreciably altered. The pattern of "Home" has not been shattered, but has been contracted and its quality somewhat changed. 352 415 [574] 511 178

The town of Pantanaw was recaptured from the insurgents early in the month of December 1950. U Myaing and his family are considering whether or not it would be advisable to return home. It seems that the government has offered to send back those who are willing to return. Government offers them, in addition to passage money, other things such as mosquito netting, or so U Myaing thinks. But they are also hesitant and afraid and would like to remain for some time longer in the peace and security of the refugee camp. However, when the country settles down and things return to normal, they would like to return. They prefer Pantanaw because they find it much easier to earn money there. Here they find it more difficult to find work - and it involves harder labour. Also, the prices here are very high in comparison. 722 669 511 [464] [435].

MYEK

Work in Pathwe

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U Myaing is an IN fisherman and in normal times he is helped by his family in catching and preparing fish. Another source of revenue is also renting out oxen and the making of mats usually relied on only when there is little other work. He regards himself as "one who works INS on a large scale", and on further questioning it appears that he was a sort of foreman working with a group of IN fishermen. About 95 other workers in Pathwe made their living by fishing and fish processing, but there were also some cultivators. In addition there were 9 or 10 in the paddy husking business, 4 or 5 merchants and one gardener. With these few introductory remarks let us examine in some detail the nature of IN fishing.

U Myaing describes the IN fishery of which he was a part as follows:-

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"The IN is located upstream about two miles from Pathwe. The trap is remade every year and costs anywhere from Rs. 5000/- to Rs. 10,000/- to make. It takes twenty men about one month to make the trap. First we plant timber poles, after which we put up the IN- strips of bamboo held together by coconut fibre rope, in such a manner as to present a large flat surface. When the IN has been safely put up (across the entire width of the stream) the fish are carried down (by the current) through the SHAW (inclined plane of the sluice) and they are caught at the end. At the deep end the bamboo fence is about 16 taungs high and only a little of the poles remain above water. These poles have to propped up by other timber poles. Then the IN are placed across these poles and tied in position. All the water has to flow along this small channel, and the force of the current washes up the fish (at the end of the SHAW). The poles are hammered down into the earth to a depth of one LAN (one yard) The water passes through the dam, but the fish cannot. The fish cannot swim upstream again because of the force of the water in the narrow sluice, which is only about eight taungs across. The length of the trap is approximately 100 feet whereas the width across the stream is 200 feet. When the floods are high at times the fish do get away. The water spills over and the fish do escape. We catch the remaining fish. When the water increases we have to extend the dam sideways a long way. But the height of the dam cannot be raised. In the dry season those fish which have gone over are left stranded outside the IN by the retreating waters. Some people fish below the dam with nets and fish hooks.

"When the rains come, that is the time they spawn. This time is called NGA-KIT-TET time. At this time the fish group together to go upstream. The better the rains, the better the catch. After these fish have passed, the MYEK is closed. The fish spawn at the beginning of the rains after they have collect and passed upstream. At about the month of TAW-THA-LIN (last month of the rains season) the MYEK is closed and the fish that come down with the force of the water are picked up. If many fish go upstream - fish that spawn, then we get a good catch. If only few spawning fish go up, we get a bad catch. Even

inches in front. When working in wet areas, the back portion is taken between the legs and tucked into the waist band- resulting in a kind of loin cloth garment. Pathwe: 5 or 6 per year were used, and kept on hand at all times; they cost Rs. 1/8 each in the Pantanaw market. Camp: 4 last a year with 2 or 3 on hand; cost 2 at Rs. 5/- each, 1 at Rs. 3/4. Six are regarded as necessary for one year. 291 435

PUK LONGYI (Silk Longyi):- Pathwe: 4 or 5 were kept on hand, although they were worn out at the rate of about 1 per year. These were bought by U Myaing while in Rangoon on a business trip: HMIT LONGYI (Mergui woven) cost Rs. 18/-; KYANGIN (Kyangin woven) cost the same; BANGKOK (Bangkok woven) cost Rs. 25/-; MANDALAY (Mandalay woven) cost Rs. 5/- or 6/-. Camp: he has none. One or two good ones are required, and these will last about 3 years. 292 435

CHE KHONYI Cotton Shirts: — Cotton shirts may be western or Burmese style. The Burmese shirts lack collars and pockets and utilize a chain of metal studs as buttons. Pathwe: 7 or 8 Burmese style shirts were kept on hand and lasted about 1 year. They were bought in Rangoon and the rest in Pantanaw at Rs. 4/8 per shirt. Camp: one western style Khaki shirt is on hand, and he now uses about 2 per year. The one shirt was bought at Thein-gyi-zay (Socrates Bazaar) for Rs. 6/-. Two or three shirts are regarded as necessary for a period of 8 months. 291 435

SUT KAIB (elastic or wear widen) vest:— The vests are western style jackets without arms and buttoning up the midline to a V-shaped neck or the western T shirt. Pathwe: 6 or 7 garments at a cost of Rs. 1/4 per garment. Camp: he has had one T shirt for the past 6 months and it cost him Rs. 2/8 at the Socrates Bazaar. Two garments will suffice a year now.

APAW-KHONYI (over-jacket) Burmese jacket:— The Burmese jacket is made of a light material, often silk. It lacks a collar, is loose fitting and short, falling just over the top of the LONGYI, has wide sleeves to the wrist. There are five evenly spaced strips of cloth tied into knots that function as buttons on the midline. The eyes of the buttons are little loops of cloth strips. The sleeves lack buttons. The garment is usually worn open. It is reversed for dress occasions. Pathwe: U Myaing had two jackets for a period of 8 or 9 years. The flannel ones in Rangoon for Rs. 25/- or Rs. 30/-. A [illegible] [292]

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"pesoe"one cost Rs. 12/8. He has none in Camp.

DAUNG BAUNG (head bend):— This is a strip of brightly coloured silk about 4 feet long and 8 inches wide which is wrapped tightly about the head. Pastel colours are most common of which a bright pink colour is most frequently seen around Rangoon. It is tied so that the two ends project as "plumes" over the right ear. Now that the traditional Burmese long hair knotted high on the back of the head has given way to western style short hair cuts a light conical wicker basket is used as a base on which the GAUNG BAUNG is wrapped. This is mainly used by those who lack time to tie the cloth around the head. The basket retains the traditional cone-shaped form of the headgear. Pattern: Three silk GAUNG BAUNGS were used per year. These were bought in Rangoon at Rs. 1/12 to Rs. 2/4 each. He has none in camp. This head-dress is used mainly for dress and ceremonial occasions.

LET-KHEE-PU-NA (Hand hold cloth) handkerchiefs:— These are the western cotton square, imported from United Kingdom, Japan or India. Pattern: one dozen were used per year, at a cost of Rs. 4/8. Camp: none.

AH-PWIN-KAU-BAUNG-HI, underwear pants:— These are loose cotton pants coming down to the knees and fastened at the upper end around the waist in the same manner as the LONGYI. They are worn by U Myaing only with silk LONGYIS. Pattern: he kept five on hand, using about 4 a year. They were made at home at a cost of Rs. 1/8 or Rs. 1/12 each. Camp: none, since the silk LONGYI is not used.

Head Towels: (same as towel) When a head wrapping is needed as protection against the heat or cold a cotton towel about 3 feet long and a foot and a half wide is wrapped around in a loose fashion. Pattern: two were used per year; bought in Pantanaw market for Rs. 2/8, or Rs. 3/- per towel. Camp: none.

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SHAN TAE AYEE Shan bags: — This is a shoulder bag commonly called "Shan bag" since the Shan area is a common source. They are made over most of Burma. The bag is a square pouch about a foot and a half on a side made by sewing the sides of a folded piece of printed, or woven cotton. The more ornate have geometric designs

293 of many colours. A thin strap about 4 inches wide is attached at
435 the greatest width on both sides and serves to suspend the bag
482 over the shoulder. U Myaing had two in Pathee, one lasting for 2 or 3 years. They were bought in Rangoon and Pantanaw at prices which are forgotten. Camp: Four were made at home from old pieces of cloth, and are in poor condition. They have been in use for 3 or 4 months, and are thought to be good for only a couple of months more. The larger number in camp is due to the need for hauling goods and food from the distant market in downtown Rangoon. The bags are used by the entire family.

293 PWE HTEE (shiny cotton umbrella) Umbrellas: — The black,
435 cotton cloth, folding umbrella with wooden handle of western type is used. Pathee: one was owned and lasted 3 or 4 years. Bought at Pantanaw for Rs. 22/-. Camp: none, one is needed and desired.

MAR-AOK-HTOKE (bamboo hat) Topee: — These hats are made of strips of bamboo on the pattern of the British army's cork topee. The technique is similar to that used in making the conical hats of palm leaf and bamboo found commonly throughout Southeast Asia. Pathee: one was owned; it lasted for two years and was bought in Pathee for Rs. 10/-. Camp; none. U Myaing believes these are available only in the districts. However, they are seen for sale in the Rangoon bazaar also.

302 Razor: — Pathee: a Gillette brand safety razor and blades
435 were used. 15 blades would last about a year. They were bought in Rangoon for 2 annas each. Camp: a THIN DON DHA (sharp knife) "big razor used for shaving children's heads" is used.

Haircut: — Pathee: a western style short haircut was secured twice a month for two annas per haircut from the local barber in Pathee. Camp: U Myaing now goes for slightly over a month between haircuts; they now cost 8 annas in the Rangoon barber shops. He desired his hair cut twice a month.

Cosmetique for the hair: — The preparation used in Pathee was sticks of hard white substance scented with various perfumes. They are produced locally of European type. He had one stick per month, costing Rs. 1/4. Camp: none. This item is now "not desired at all".

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THE Comb: Men use a western brand celluloid comb. Pathwo: one costing ten pice or 2 annas was used for more than a year. Camp: none. This item is "not greatly desired".

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SHAY-TOE-PAHAT (Forward-push-shoe) Slippers: Burmese men's slippers consist of leather soles held to the foot by two leather straps. The straps, attached on each side to the sole at the instep converge in an arrow-shape between the big toe. The back is open. Pathwo: three pairs of "airplane" brand sandals were used per year. They were bought in Pantanaw at Rs 1/4 per pair. Camp: He has one pair of rubber strap tyred sandals which last for 4 months. They cost 8 annas per pair in Rangoon. Six or Seven are desired per year, here, since they wear out rapidly on the cement pavements.

KHAE-PA-HAT (heel-shoe) Wooden Clogs: The soles are wooden, and they are attached to the feet by a single strap of rubber(tyre tube strips) or leather placed across the toes and held to the sole by nails. Pathwo: 3 or 4 pairs were used in one year. They were bought in Pantanaw at 8 annas. Camp: He used one pair per month due to hard wear on pavements and they cost 6 annas for one pair.

MYET-HMA-THOKE-PU-MAN (Face-rubbing-cloth) Face Towel: This item is made of cotton and measured a few feet square. Pathwo: two were used and lasted about one year. They were bought in Pantanaw at Rs 1/4 each. Camp: one old one was brought from Pathwo but it fell apart about a year ago. None is used now. Two are desired.

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KO-THOKE-PU-MAN (Body-rubbing-cloth) Body Towel: Body towels are made of cotton and measure somewhat larger than face towels. One was used for every 3 or 4 months in Pathwo (by the whole family). They cost Rs 2/8/ or 3/- and were bought in Pantanaw. Camp: none.

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PAHMYA-LET-SUT (ruby-hand-put-loop) ruby ring: A finger ring set with a ruby was in U Mylang's possession from the age of 18 to 30. It cost Rs 35/-

SHWE LET SUT (gold hand-put loop) Gold ring: A gold finger was used from the age of 14 to the time of evacuation. It cost Rs 17/-

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SHWE CHE. THEE (Gold-gap-pin. or button) Gold-chain or button: A gold chain with attached gold buttons used to fasten the Burmese

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shirt front. It cost Rs 25/-. U Myiang had a set from the age of 14 to 30.

NGWE-LET-THEE (Silver hand button) Silver Cuff links: One pair of plain silver cuff links was used from the age of 14 to the evacuation. These cost 12 annas.

Accoutrement of the Female members of U Myiang's family

Following are the clothing and accoutrement of Ma Aye Myaing Daw Aw Zar, and the children as given by Ma Aye Myaing. The data was collected by Ma Khin Mamay, Assistant in Anthropology.

HMEE-LONGYI (Cotton Tamein): This is the dress worn by Burmese women. It is a rectangular piece of cloth, cotton or silk extending from the waist to the ankles. At the waist is a black band about 6 inches wide. The colors and patterns are quite varied and usually floral rather than checked as in the case of the men's LON GYI. It is about twice the width of the individual and wrapped in a single fold very tightly, the end being tucked into the waist band. Pathee: Ma Aye Myaing used 10 per year (cost Rs 3/- to 5/-) ; Daw Aw Zar used 3 or 4 for 5 or 8 months (cost Rs 2/8 to 4/-). All were bought in the Pantanaw market. Camp: Ma Aye Myaing used 4 in 6 months (2 cost Rs 4/-, others cost Rs.5/- and 7/-). Daw Aw Zar used two for 6 month (cost Rs.3/8, and 7/-)- The two elder daughters used 6 for 3 or 4 months (2 cost Rs.4/- each, and 2 cost Rs.2/8 each. The remaining 2 were received as gifts from Daw Khin Kyi (Mrs. Aung San who is engaged in child and maternity welfare work). All desired 10 garments per year.

INGYI (Jacket): The Burmese women's jacket is made of muslin, silk, cotton, or nylon, and are usually white (though some pastel shades such as blues and green are now appearing). They have no pattern. The garment has sleeves, fits over the bodice, and comes down to the waist band fitting snuggly. There is no collar. They seldom button down the midline, but rather fasten by ornate buttons (5 in all) in a square pattern. Pathee: Ma Aye Myaing had 7 which lasted for 9 months (cost Rs.4/- each). Daw Aw Zar had 6 lasting one

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year (same price). The two elder daughters had 4 to 6 each lasting 9 to 10 months (cost Rs. 2/8 to 3/-). All were bought in the Pantenaw market. Camp: Ma Aye Myaing has 3 HINGYIS for 8 months (cost from 3/- to 4/- each); Daw Aw Zar has 2 lasting 8 months (same price); the two elder children had 3 each for 6 months (received as gifts). The number which they had in Pathwe are desired.

GAZ YUN "Gown" frocks: — These are English style children's garments which may be described as short skirts with attached short sleeved shirt. Pathwe: the two younger daughters had ten between them lasting 10 months. Four frocks were received as gifts from friends in Rangoon, and two from Daw Khin Kyi. Twelve are regarded by Ma Aye Myaing as necessary for one year.

CHAME-KAN (sweat preventer) Bodice: — The bodice is a plain white band which binds the breasts closely. It is an ancient type of brassiere, probably of European (English) origin. Pathwe: Ma Aye Myaing had 5 lasting 10 months (cost Rs. 1/9 to 2/8). Daw Aw Zar had 2 lasting 2 or 3 months each. Cloth was bought at Rs. 2/- per yard and she sewed them herself. These garments were bought from Paya-gyi-daung on the other bank of Pantanaw. Camp: Ma Aye Myaing has three lasting 7 months; (two cost Rs. 3/- and 2/8, the other was received as a gift. Ma Aye Myaing now feels she needs 6 garments for 1 year; Daw Aw Zar needs 4 for 1 year.

SHIN-MI Underwear: — Only the two elder daughters wear this garment also called "chemise" a kind of petticoat. Pathwe: 8 garments were used between them for 10 months. The cloth was bought at Pantanaw for Rs. 2/- per yard and sewed at home - plain ones with no lace. Camp: only 4 garments were used for 8 months. These were received as gifts from their aunt who sewed them with lace. Six are desired for one year.

Panties (European style): — Only the two younger daughters wear these, with their frocks. Pathwe: 5 garments were used in 8 months, bought at Pantanaw for 8 annas each. Camp: four garments used for an eight-month period. These were sewed at home with cloth received as a gift from Daw Khin Kyi. Four are now regarded as a good supply for one year.

SHE-HTOK-HPA-NUT slippers: — The women's leather slippers are

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are the same as the men's. Pathwe: Ma Aye Myaing and Daw Aw Zar and the three daughters each had one pair which would last for six months. They were bought in Rangoon by U Myaing at Rs. 5/- per pair for the adults and Rs. 3/- per pair for the children. Camp: none.

KON-HPA-NUT Wooden sandals: — Same as Burmese men's type. Pathwe: both ladies had one pair each, used for 3 months and cost 8 annas at Pantanaw. Camp: same quantity and price, but they only last 1 month on the hard pavement. The four daughters had one pair each lasting 2 months in Pathwe, bought in Pantanaw for 4 annas per pair. In camp the children also each have one pair, but they last only 1 month. The Rangoon article costs 4 annas per pair for the 3 younger daughters and 6 annas per pair for the elder daughter.

GAUNG-SI (head-bind) scarf: — A towel was used as a scarf around the head by Ma Aye Myaing and Daw Aw Zar. Each had two lasting one year. They cost Rs. 3/- each in the Pantanaw market. The same two scarfs are in use in camp.

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SWE KYO' (hanging string) Gold chain with pendant: — In Pathwe the eldest daughter had a golden chain with a locket of a gold coin about the size of an 8 anna bit. The piece of jewelry weighed 1 tical and was worth Rs. 50/-. It was later sold.

SEIN-NGAT-ni-TU (Diamond ear sticking false) Ear-plugs:— In Pathwe Ma Aye Myaing had one pair of ear plugs set with synthetic diamonds. They were from a goldsmith in Pantanaw for Rs. 35/- . They have now disappeared. Burmese women have their ear lobes pierced when very young. "Plugs" are shafts about 1/8 inch or less in diameter. A socket on the inner side keeps the shaft from slipping out. The end showing is mounted with a decorative element, usually a precious stone.

KYAUK HPYU MA GAT (stone white earring) :— One pair of earring with white stones was bought at Mye-ni-gone for 3 annas and is now used by Ma Aye Myaing. One pair of gold earrings (SHWE NGAT) belonged to each of the two younger daughters. They were bought for Rs. 30/- each from Pantanaw. They have been sold. The eldest daughter had a pair of synthetic diamond(SEIN NGAT) bought at Pantanaw for Rs. 20/-, but these have disappeared. Earrings made of a mixture of

gold and copper was made from a button in Pathee and used by the youngest daughter there and at present in camp. 301 435

KWET-CHE-GYIN Silver anklet: — This item is a thin "U" shaped circle of silver worn at the ankle. The youngest daughters had one pair each. They were made by a silversmith in Pantanaw. He received from U Myaing two silver coins which he made into one pair and 3 coins into the other. For his labour he charged Rs. 5/- each. One pair was brought from Pathee and is in use in camp.

THANAKHA Face powder: — For beautifying the complexion Burmese females (all ages) use a cream made from the wood of the THANAKHA tree. The wood is rubbed on a rock slab especially made for the purpose and mixed with water. Several other varieties of wood are used including KAMAMET, TAUNG THAN KADO, and HATHAPYU. All the females of the family used this preparation. In Pathee 90 or 100 pieces were received as presents from traders who came from Shwegyin. They rarely had to buy the sticks which were from 8 to 10 inches in length and 1 to 2 inches thick. In Pathee 6 sticks cost 8 annas. For one year they bought THANAKHA four times. Camp: one stick is bought at a time and lasts 3 or 4 days. It costs 3 annas a stick. Daw Aw Zar used the woods HATHAPYU, TAUNGTHAN KADO and KAMAMET in Pathee. She would get one piece of each kind weighing 12½ ticals and these would last for one year. They were bought for Rs. 3/- for 20 ticals. She does not use this in camp. 302 435

The western brand "Cuticure" talcum powder MYET-HMAN-GYE (Face smoothener) was used by Ma Aye Myaing and the children in Pathee. Two tins bought at Pantanaw for Rs. 3/- per tin would last two months Camp: not used.

HSIN SWE HSE (elephant tusk comb) Ivory comb and MA HSE (bamboo combs) ranging from three to six inches in length, and an inch or inch and a half in width are used by Burmese women. The combs are kept wrapped up in a bun of hair in the back when not in use. Ma Aye Myaing had one ivory comb, bought for Rs. 5/-, in Pathee, but does not have this in camp. Both adult ladies had a bamboo comb apiece in Pathee. These lasted 8 months and cost 8 annas each in Pantanaw. Camp: they have each had a bamboo comb for a year now, costing from 4 to 6 annas.

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KIN GYI THI (Jacket button) Buttons: — Buttons come in matched sets of five for use in fastening the jackets. They are detachable, and range from ½ to ¾ inch in diameter for the most part.

A set of silver buttons were received by the eldest daughter as a present from a medical student, Miss Margaret Gaudoin, 6 months ago in camp. Ma Aye Myaing, her eldest daughter and Daw Aw Zar each had a set of crystal buttons costing in Pathwe Rs. 3/- or 4/- in Japanese currency during the Japanese regime. Daw Aw Zar's set cost 12 annas The children each had a set of green stone buttons costing Rs. 1/- in Pathwe. These items are still in use in camp.

Stone Slab for making Face Powder.

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KYAUK-PYIN: (Stone Slab): — These are circular stone slabs about 1 foot in diameter and ½ inches thick. Pathwe: three were used by the family. One was received as a present from a friend. One, with a diameter of 14 inches was "100 years old" and handed down to Daw Aw Zar by her mother. The third was bought at Pantanaw for Rs. 4/-. All three were left behind in the move. Camp: one with a diameter of 6 inches was received as a present.

OH HSI (Coconut oil): — The oil of the coconut meat, a yellow, slightly viscous fluid with a characteristic odour is highly prized by the Burmese women as a hair dressing. Pathwe: 20 ticals of oil, costing 8 annas, would be used per month. Camp: a small quantity is occasionally bought lasting 2 days at a time. It is purchased in the refugee camp for 2 annas.

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PATHEIN HTEE (Bassein town umbrella) parasol: — These are made of cloth with bamboo ribs and handle. The cloth is painted with flora and other designs in various bright colours. They are considered "elegant" and used primarily for social sauntering. The town of Bassein is famous as a place of manufacture for parasols. Pathwe: the children had two parasols, lasting 6 months. These were bought in Pantanaw for Rs. 3/- each. Camp: none.

HTEE, umbrella: — Ma Aye Myaing reports that she had an umbrella in Pathwe, the black cloth European kind, for which she paid Rs. 7/- It lasted 8 or 9 months. One was bought in camp, second hand for Rs. 3/- 5 months ago. It is good for 2 months more.

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started treatment. The day I started treatment the swelling reached his thumb, and four or five days later it burst. The thumb was placed in antiseptic HPAN YE liquid and smeared with crude petroleum oil and ashes. The name of the boy was Maung Kha Yin of Pathee village. I do not know whether or not they called in practicners. No one came to call me either. I heard of his sickness and went over. He had been suffering for about twenty days before I started to treat him. Not being a practicner, I do not know how to cure other diseases. I know how to cure this disease because it happened to me once and I witnessed the treatment.

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"Some practicners cure the disease in either way - through saffron and white lime. They also have a wooden DAH fashioned out of the wood from a tree which has been struck by lighting. With this DAH they strike at the swelling lightly after which they smear the mixture on. I have no knowledge of where these practicners learn their trade. Burmese cures must be cheap and efficacious. It seems to me that recitations etc. are made to enable the practicner to command a higher fee, since people can and have been cured without any recitations at all. I do not believe in their incantations."

Scabies: MEH (itch). During the Japanese regime, the youngest child had scabies when she was one year old. If the right medicine is given the cure takes only two or three months, and if not, as many years. These sores are moistened itchy skin sores which spread with great rapidity. The Burmese prescription for an ointment to cure scabies includes: sulphur, KYAUK KHA, HNE DAN and copper sulphate. Also THAMAT KHA root and KYAUK KHA are mixed together on a KYAUK PYIN stone slab to make a cream for application. The person affected has to bathe often. The medicine which really effected the cure, however, was M & B 693 (Mayer and Baker sulpha pills.) These cost U Myaing 8 annas for a dozen, and only 9 were necessary to cure the child. Before she was cured, her condition was so bad, and her sores so extensive that people were reluctant to carry the baby. They had to carry it swaddled in many clothes.

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Ringworm: PWAY. U Myaing had ringworm once when he was eighteen years old. This happened in Pantanaw, and it took him just three days to cure it. The ringworm whorls were so extensive that U Myaing did not dare to go out and mix with other people. In treatment, U Myaing used a western lotion of which the only distinguishing mark that he remembers is that it was of a "Two snake brand". He followed the directions on the label, bathing the whorls with soap and applying the lotion with a feather. The bottle held about four ounces and cost him Rs. 1/4.

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HNAY KHUT MAH (Hair-coming-off-sore): U Myaing had this affliction once in Pantanaw for a period of 15 days. When a hair falls out, the skin in that place reddens and pus accumulates on the leg. The Burmese treatment consists of smearing the affected part with ashes and water mixed together.

Sore eyes: MYET SI NAH (eye sore). Sore eyes have been had by everyone in the family at one time or another. In the last four or five years, each member of the family has been afflicted about once a year. The eye becomes red and inflamed and watery. Tamarind bark is made into a cream and applied. Tamarind leaves are pounded with salt and placed and bandaged on the forehead. The cost of treatment is negligible, since the cure involves the use of about only one anna's worth of salt and the tamaring is obtained free.

Disorders of the Nose: Cough and Cold. AH HNI HI (cold-catch) HNAN SOK CHAUNG NGO (Nasopus Pandre-cough): All the members of the family get these disorders periodically, that is, about once or twice a year each. Treatment is by smearing balm (Tiger balm or others)

he has seen it work before his very eyes. The flow of blood lessens and stops even while the stanza is being recited. 753 757

Mastitis: _____): Ma Aye Myaing had mastitis on the right breast three months ago at the refugee camp. She felt feverish and had pain all over. On the third day, an English lady, probably a welfare worker, gave her fomentation for three days but it had no effect. On the next day, when an Indian doctor on volunteer service came to the camp, she consulted him. After careful examination he gave her a black ointment to apply to the affected area. She didnot know what ointment it was, but Ma Khin Hmway conjectures that it was Ethyl belladona. In addition to the ointment, he also gave her some white pills. These had to be taken orally twice at a time, three times a day for a period of ten days. After ten days of this combined treatment, Ma Aye Myaing's mastitis was completely cured.

Influenza: TONE KWAI (crouched position). Ma Aye Myaing tells us that she has had two attacks of influenza in her life time. The first was two years ago, and the second occured last year during the month of TAZAUNG-MON.

_____ AMAR PA HSOT (Sore heart). U Myaing once had an attack of Amar-pa-hsot when he was 35 years of age. This happened in Pantanaw, and was of 15 days duration. In this affliction, a swelling arises, red in colour, which rapidly accumulates pus. When this pustule bursts, new pustules rise at the base of the old swelling. If no medicines are taken, then the sore begins to spread but if treated with the right medicine the sore heals after the first pustula. The Burmese treatment for this disorder is as follows: Dried Hpan-Ga fruit is ground together with the mud from the mud-wasp's burrow, and placed on the sore. This stops the progress of infection within 5 days and effects the cure within another four or five days. The Hpan-Ga fruit costs about two or three annas, and that is about the total expenditure needed. However, if one does not know the cure, and has to consult a practicner, he will charge any amount between Rs. 10/- and Rs. 15/-. [435]

_____ HNYIN. Hnyin is a skin disease which brings out unsightly white patches on the skin. If not treated properly these tend to spread rapidly all over the body. The white patches are irritable and itchy, and very contagious. U Myaing has Hnyin patches on his body at present and has had them for the last three years. No medicines have been taken, because he regards it as a minor affliction.

The data on medicine and health was collected in the company and with the assistance of a medical student Ko Mya Tu who is at present studying in the Final Year M.B.B.S. class in the Rangoon University Medical College, preparatory to taking his final examinations. Ko Mya Tu proved of great help in interrogation and interpretation of data collected, and in diagnosing the nature of the various disorders from such symptoms and treatments as were remembered by the members of U Myaing's family. This technique elicited the information that there has been no case of Venereal Disease, Mental Disorder, Elephantiasis, Night-Blindness, Goiter, Plague, Mumps, Enteric, Beri-beri, Hernia, Cholera, Consumption and Disorders of the Ear in U Myaing's family. [124]

FOOD

Eating Routine

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Ma Aye Myaing does the cooking with the help of the eldest daughter. U Myaing never cooks. In our third interview U Myaing prompted his wife what to say, concerning the routine of cooking, indicating that he understood the main outlines of the art:

> "In the morning the fire has to be made so as to cook the rice. After the fire is made the rice is washed and cooked. Then it is HNUT (water drained and rice steamed.) The onions to put in the curry are then sliced, the chillies are pounded vinegar is added and then everything is placed on the fire. This is what you are required to say."

Thus prompted, Ma Aye Myaing gets off to a fast start in giving information of her province.

> "I rise early in the morning, draw water, make the fire, set the tea-pot on, wash the rice, cook it, drain the water away, steam it, pound chillies, chop fish, peel potatoes, slice onions and skin prawns... ngamm oil is first put in and THUT (small of oil is cured) with onions and chillies in the pan. After this the potatoes are put in - potatoes and prawns. We cook once in the morning at 7 o'clock and once in the evening at 3 o'clock. In the morning there are times when we cook potatoes with prawn, and also times when we cook with vegetables. The evening meal is cooked with fish - it differs. Sometimes also we cook the fish by itself.
>
> "The meals we had to eat in Pantanaw were better of course. Only at times do we find cooking oil and onions etc. for our meals here. Rice has to bought; only at times do we have fish to eat. Sometimes we have to eat with vinegar and chillies (for curry)- sometimes vegetables and prawns."

U Myaing gives some information on the source of food in camp.

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> "The government brings rice, oil and salt once every 7 days - four times a month. Sometimes they do not come four times but only about twice a month. In Pathae where food was concerned, there were fields. We could buy the paddy from the fields very cheaply. We get fish from the INS also."

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There are no great differences between cooking procedure in Pathae and in the refugee camp. The only difference is that, prices being lower in Pathae, there is some difference in the ingredients used and the dishes eaten. For example, fish oil, which can be used in cooking was obtained free of charge. It was so plentiful that the villagers even used it as a lubricant for the rice mill and also as axle grease for their bullock carts.

Cooking and Eating Utensils

Ma Aye Myaing does her work directly in front of the fireplace in a squating position, often resting on the tiny bamboo stool. A few sticks of firewood, or brush, are placed within the three sided enclosure made of three single bricks on edge. A hollow bamboo tube about 10 inches long and 1½ inches in diameter is periodically used to blow the fire to a hot flame in lieu of a draft. The identifications of the cooking and eating utensils given below were provided by Daw Aw Zar and U Myaing in an interview in which photographs of the objects were used. 415 252 [516] [352] [372]

HTA MIN O (cooking pot); This is an earthenware jar used for cooking vegetables and other foods. It is a round based globular form with outflaring rim. A wide conical shaped lid with flat disc knob for raising goes over the orifice. It is smooth, light tan in colour throughout and about ¼ inch in thickness. It is tempered with sand. A stamped design encircles the widest diamster on the body. This diameter is about 7 inches, height is 4g inches. One or two are kept on hand (Pathwe: several. Camp: one). They cost 5 annas each. This sand tempered, stamped, earthenware appears in the early European contact period (late 1500's) at Syriam (Orr, K.G. "Stratigraphy in Lower Burma" Ms. in preparation.) It is rapidly being discarded in favour of aluminum pots which are not nearly as cheap but do not break Traditionally this pot is used to cook rice. In speaking of its use Daw Aw Zar said: "We keep one or two, to boil vegetables and do other things to eat, seeing that there are seven people we have to cook (i.e. rice) with a big aluminum pot." [172] [178]

HIN O (curry pot): This jar is generally of the same shape as the one described above but is wider at the orifice (8 inches diameter) though about the same height. It is of the same ware type; has a wavy-line stamped design just under the rim. Ordinarilly equipped with a conical lid, this vessel had a flat aluminum lid. This vessel is used to cook curry. It was brought from Pathwe, where it was bought at a cost of 6 annas. Number used in Pathwe: several, camp: 1. [435]

LAPHET YE OH (tea pot): The tea pot is also of tan earthenware and generally of the same ware as the cooking pots, with the exception that the surface was carefully scraped and slightly burnished. The body is globular, with thumb-like spout, and semi-circular clay handle. This pot was brought from Pantanaw, where it had cost 8 annas.

SIN O (food storage jar): Whereas the cooking vessels are moulded by hand with the aid of a peddle, and lack glazing, the storage jars are glazed and have been made on the wheel. These glazed jars also have flat disc bases, and pear-shaped bodies with contracted necks and short, collar-like rims. In every way they appear to be a separate tradition from the cooking ware. The glaze is dark reddish-brown over a hard-baked purple-red core. The interior is thoroughly glazed but the glaze only covers the upper half of the exterior. The reddish-brown glaze is recent, appearing in ceramic collections of the last century in Rangoon (Orr, K.G. "Stratigraphy in Lower Burma", the Monkine Street section) being preceeded by a yellow-black glaze in the early European period at Syrain. [323] [172]

Salt saffron, oils, etc are stored in these jars. The one examined was about 4 inches in height and 5 inches in diameter. It came from Pathwe and cost 3 annas. Number in Pathwe several, camp:3. [251] [435]

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NGA-YOT-SOK (Mortar): The mortar resembles an inverted truncated cone with a loop handle extending from the rim. It is made of the smeared-brown glazed ware described above. A teak wood pestle (GYESHE) is a rounded club about 15 inches long and 2 inches in diameter. Some are ornate with circular bands, but U Myaing's club is plain. It took him about an hour to make. The mortar was purchased here and cost 10 annas. Number of mortars in Pathwe: 1, Camp: 1. [531]

DAH O (aluminum cooking pots): The aluminum cooking pot is a wide cylindrical form with a flat lid. They are made locally. U Myaing's family had three in camp ranging in size from 10 inches in diameter and 4 inches high to 12 inches in diameter and 5 inches high. The vessels were used for cooking rice and curry. A pot holding 6 LON of rice costs Rs. 6/-. Pathwe number: several, camp: 3. [435]

DANYIN LON (aluminum pail): One aluminum pail, cylindrical in form with a height of 7 inches and diameter of 6 inches, and wire handle, was used in camp as a container in hauling foods from market and in their preparations. It cost Rs. 2/8 in Rangoon. Pathwe: [435]

Miscellaneous containers: Several beer bottles and circular cigarette tins were used in camp to contain oils and spices.

SHWEH JAIK (Tiffin Carrier): A rectangular lunch box, or tiffin carrier, of aluminum was bought in Rangoon for Rs.3/8, Pathwe: Rs. 12/-.

KYWAY PAGAWEYA (China Plates): A single broken china plate was used as a cover for the water jar in camp. This was one of three brought from Pathwe, where they cost Rs. 2/-. This is a special ware which was usually reserved for guests. In Pathwe, the family had enough for family use and guests on special occasions.

THAW PAGAWEYA (enamelled iron plates): Two enamelled iron plates of shallow dish and bowl form (about 12 inches in diameter) were used in camp. These cost Rs. 2/- each. Pathwe: 0.

YAWEYA (stirring spoons): Two spatulate bladed spoons with thin handles 12 inches long were used as stirring spoons in the preparation of food. The iron one was bought in Rangoon and cost 10 annas. The wooden one was made by U Myaing in Pathwe out of teakwood. It took him 2 hours to make it with a small knife.

ZOOME (eating spoons): Chinese porcelain spoons (KYWAY) and brass spoons (HYEE) were used indiscriminately to dip curry sauce over the rice. The Chinese spoons are boat shaped with high and hollow handles. The brass spoons are similar to European soup spoons The porcelain spoons were preferred aesthetically, but because the children frequently broke them, brass spoons were most commonly used. Cost and frequency: In Pathwe, 60. Camp: 8.
Food is commonly eaten with the fingers in all levels of Burmese society.

DAH (knife): The big knife used in camp for cutting fire-wood and other chopping jobs was about 1½ feet long including an 8 inch wooden handle bound in iron. The steel blade is curved slightly upward, has a square end and is used as a chopper frequently with two hands on the handle. The one in camp was bought "long ago" and cost Rs. 4/-. A small knife with a pointed steel blade was used for whittling and cutting in the preparation of food. Pathwe: 10, most for work in IN. Camp 2. [412] [435]

KAYWE (pot rest): A hollow disc woven of soft reeds with a diameter of 6 to 8 inches is used to rest pots on - so that the carbon on their bases will not blacken the surface on which they rest. These are readily made by the women of the family. [285]

PYI DAING (Measures): There are two of these containers, used for measuring rice in camp. The iron one had a hole in it, but was retained as a general container. It had been replaced by the wicker

basket PYIDAUNG. Both cost a rupee. One does not seem to be preferred to the other except as getting them allows a bargain to be made. The form is that of a pear shaped body with a square base, measuring about 8 by 8 inches. The basket is constructed in the wicker technique with small, whole reeds. Pathee: 2. Camp: 1. 415 252 [285]

CHIN DAING (storage basket): The form of this basket is a larger version of the measurers. It has, however, an open weave giving a checkered effect to the sides and bottom. It is used to store objects including food. At Pathee this basket was used in working the IRS. The fish were scooped up, and later washed in them. The two used in camp were brought from Pathee where they cost Rs. 1/4- Camp: 1, Pathee: 15 for washing fish. 251 415 [435]

Winnowing trays: Shallow baskets about 2½ feet in diameter and 2 inches high were used as shifting and storage trays. The SAGAW has a rounded base; while the SAGAR has a flat base with fiber walls. Both are made of flat, wide-meshed reeds. The trays used in camp came from Pathee where they cost Rs. 1/4 each. Pathee: 1. 243 415

YWE CHIN (Marketing basket): This basket is in the general shape of a cylinder, 1½ feet wide and 8 inches high, with open, flat reed sides and a semi-circular handle across the top. It is used to carry objects from market and to store them in the house. Pathee: 2, Camp: 1. 415

U Myaing expresses the contrast between the camp equipment and that of Pathee: "These objects in camp are barely sufficient. We have to live as we are. In our own district we had sufficient to pail in banks. The extra ones were nailed in boxes and only enough were taken out for the seven people who eat. When visitors come, good ones are brought out. Plates for curry, plates for eating rice. There were various kinds." 415 511 178

Food Items

Ma Aye Myaing gave as complete a set of data on the food consumption of her family as she could. The following data is inclusive for the family of seven, both in Pantanaw and the refugee camp. Ma Aye Myaing decides what dishes to cook for each meal of the day, and she does this without any consultation with U Myaing. She does not ask him what he would like for each meal, although sometimes when he expresses a desire for a certain dish she sees to it that it is prepared. She has a free hand in deciding what to cook for each meal in the day. Definitions of the weights and measures used follow in a glossary. The data is organized under the headings of (1) Main dishes and raw foods, (2) supplementary dishes and TO-ZAYE (vegetables eaten with RICE), and (3) trifles. 262 [593] [128]

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The dishes are briefly described and their contents identified, the amount consumed per unit of time, the source and cost of the food in Pantanaw is compared with the situation in Lewis Road camp. These figures are reduced to quantity and cost per month in table Page 99. for ready comparison.

NGA (Fish): In Pantanaw fish was eaten every other day. Ma Aye Myaing cooked the fish in the form of four separate dishes, alternately about once in two days for one dish. Fish was obtained free sometimes, as in THADINGYUT and TAZAUNGMON months, when U Myaing used to work in the IRS. The price of fish at that time was about Re. 1/- per viss. The first dish NGA-CHIN-YE-HIN (fish-sour-liquid-curry) is prepared with tamarind or dried mariam fruit, water, salt NGAPI water, chillies and onions. The second dish NGA-ACHOUK-CHET (fish-dry-cooked) is fish salted and fried with pounded chillies and onions. The third dish NGA-HSI-BYAN (fish-oily-cooked) is fish mixed with pounded chillies and onions dehydrated. The fourth dish is fish cooked with vegetables after being mixed with pounded chillies and onions and water, salt, NGAPI water and some oil are added. Fish is also sometimes used in preparing NGA-HSAN-BYOKE (fish boiled in rice) but a lesser amount (25 ticals) is needed than in the case of the other four dishes, where 50 ticals of fish are needed. Rice boiled with fish is eaten sometimes for several days in succession and sometimes about only once in two weeks in Pathme. In the refugee camp fish is eaten only about four times a month when 12½ ticals are consumed at one eating. The fish are bought in MYENGGON market at Rs. 3/-per viss.

PAZUN (prawns): Prawns are prepared in two ways. The first dish which is called PAZUN HSI HMWAY or "prawns stirred in oil" dish is prepared by first skinning the prawns, mixing with salt, adding sliced onions, some oil and NGAPI water or NGAN-PYAR-YE (fish juice) and frying. In the second dish, the prawns are skinned, and peeled potatoes, water, some oil, onions, NGAPI water and some vegetable like HNYIT (bamboo shoots) or CHIN BAUNG (Rosesary) are added. Thirty ticals of prawns were consumed at one meal - fifty ticals for both meals of the day. Prawns were eaten once every two or three days at Pantanaw, where they were bought at the rate of 12 annas or a rupee per viss, and sometimes obtained free from searching the IRS. In camp the amount consumed is 15 ticals, and this dish is eaten almost every other day. Prawns are bought in MYENGGON market at Rs. 2/8 per viss.

KALA-PE (Indian-dhall):(Dhall: Urena, Cicera stictinum, Linn.) KALA PE are small yellow peas. Some of them have reddish brown skins. They are prepared in two ways by Ma Aye Myaing. One method is by preparing them in water B'HIN (dhall-curry). The dhall is boiled and pounded: sliced onions, fish juice and sesamum oil are added, additional water is poured in, and the mixture is placed on the fire. The other dish KALA PE GYIN (Dhall fried) is prepared by boiling and pounding dhall and then frying it in oil which has first been placed on fire and cured with sliced onion. Twenty five ticals of dhall at a rupee per viss are consumed at one meal, and dhall was eaten once every six or seven days in Pantanaw. In the camp 25 ticals at Rs. 1/8 per viss are consumed at every meal, and dhall is eaten here sometimes daily, sometimes once in two days.

KYET (chicken): Chicken is prepared by Ma Aye Myaing in either one of THREE WAYS. In the first dish "chicken with water", the chicken is cooked with chillies, onions, oil water and fish juice. This is prepared about twice in every eight times chicken curry is cooked. In the second dish KYET-THA-HSI-BYAN (chicken-flesh-oily cooked) or chicken cooked with oil, the same ingredients are used as above with the sole difference that very little water is poured in. This is a preferred manner of cooking and is eaten about six times out of every eight times chicken curry is prepared. The third dish KYET-THA-HSAN-BYOKE (chicken-flesh-rice-boiled) or chicken boiled with rice, is very seldom eaten - only about twice a year. In Pantanaw they used to have

a whole fowl weighing about 50 to 60 ticals for every meal with chicken. These fowls were bred at home, but were sometimes bought at Rs. 1/8 per viss. They used to have chicken curry three or four times a month, two meals every day that they ate chicken back in Pantanaw, whereas they have not had this dish even once in the past two years.

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BE (duck): Duck can be prepared in the same way as the three dishes for chicken i.e. with water (eaten twice in every eight times duck curry is used), with oil (eaten about six times in eight times duck curry is used), and boiled in rice (eaten only about twice a year.) Roast duck is also very seldom eaten i.e. only about twice a year. In Pantanaw duck curry was eaten during eight meals a month. Fifty ticals were consumed at each meal. The ducks were bred at home, but were sometimes purchased for Rs. 2/- per viss. They have not had a single meal with duck curry in the pasttwo years.

AME-THA (beef): Beef is cooked by Ma Aye Myaing only in one way - as AME-THA-HNI-GYAW or beef cooked in oil. This was eaten for about eight meals in the month. At each meal the family consumed 50 ticals at a rupee per viss. They have not had beef for the past two years.

WET-THA (pork): Pork is cooked in two ways - with water and with oil. These dishes are cooked according to the same recipe as for chicken with water and chicken with oil. Pork cooked in water is eaten four times while pork with oil is eaten six times, in every ten times that the family has pork for meals. Back in Pantanaw they ate pork during ten meals a month, consuming in one month 25 ticals at Rs. 2/8 per viss when bought in the village. In the camp pork is eaten about twice a month. 25 ticals at Rs. 4/- per viss are consumed in one meal. In addition to the other two dishes, pork can also be eaten in the form of soup made out of pig's head (pig's head weighs about 3 to 4 viss) or pig's trotter (including a lot of flesh from the shoulder, weighs 60 to 70 ticals), WET-GYAUNG-HSU-SWOKE (pig-head-soup-boiled) or WET-GWE-DAUK-HSU-SWOKE (pig-trotters-soup-boiled) as a supplementary dish. This was cooked only back in Pathwe village where people used to kill pigs for sale. In the two years that U Myaing's family have been in the refugee camp they have not had a single meal of pork soup, whereas they were used to having it four or five times a month. A head cost a rupee, and each trotter cost two or three annas. One head is large enough to provide three or four families enough soup for two meals when shared. The other alternative is to have one trotter for each meal.

BE-U (duck's eggs): These were eaten three or four times a month back in Pantanaw, and is another food which the family has not had for the past two years. Eggs cost a rupee a dosen and five eggs were consumed at each meal. They were eaten in three forms BE-U-GYAW (fried) BE U SWOKE (boiled), and BE U SWOKE HIN (cooked with water). Boiled eggs are eaten very seldom, i.e. not even once a month. For ducks' eggs cooked with water, the recipe is the same as for chicken cooked in water, except that the eggs have to be boiled and peeled previous to cooking. This dish was eaten about once in every four times. BE U GYAW or fried duck eggs was liked better and eaten three times in every four.

KA YAN-THEE (Brinjal fruit: Solanum Melongena, Linn.): Brinjal fruit are purple in colour and have various sizes ranging from about an inch in the small KAYAN KYUT-THEE (brinjal-small-fruit) variety to about eight inches long in the larger ones. In the manner of preparation known as KAYAN-THEE-O-GAT(brinjal-fruit-pot-stick) they are fried with dried prawns in oil that has been cured with sliced onions. Five brinjals, costing between two and four annas were eaten at one meal in Pantanaw. This dish was eaten once every three or four days, the brinjals being purchased from Pantanaw market or from other villagers. In camp six brinjals costing four to six annas for six fruits in the KYAUKLON market are needed for one meal. This is eaten once in two or three days.

PE LUNGE THEE (bean-snake-fruit) Snake Gourd: Trichosanthes Anguina, Linn.) are cooked in the same way as brinjals. They were grown at home in Pantanaw and eaten about once every two or three days.

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Two of these gourds were sufficient for one meal. In the refugee camp this curry dish is prepared once in three days. Three gourds, together costing four or five annas were used for every meal. Snake gourds are long and white in colour. They are about one TAUNG or one TAUNG and one span in length and usually have a diameter between 1½" and 2½".

PE THEE (Beans: Vigna Catiang, Walp. Var sinensis.): PE THEE beans are one quarter inch to one third inch in diameter, and are about one TAUNG long. They are cooked in the same way as brinjal. 25 beans, together costing about four annas were eaten at every meal. This dish was cooked about thrice a month in Pantanaw, and between three and five times a month here in camp. PE THEE beans have to be bought in MYENGOON market at the rate of 5 annas for 25 beans.

HSAN (Rice: Oriza Sativa, Linn.): Rice is the staple food of the Burmese. It is eaten after it has been boiled and steamed. In Pantanaw five condensed milk tins of rice were consumed in one meal, ten in two meals. At that time the two younger children were too young to eat much. There were two main meals a day. U Myaing bought paddy and had it husked at the rice mill whenever it was needed. It had to be bought at the rate of Rs. 150/- per hundred baskets. One basket is equivalent to 16 PYIS, each of which takes 8 condensed milk tins. The husking charges came to Rs. 10/- for hundred baskets. One hundred baskets of paddy yeilds fifty baskets of rice at three and one fifth rupees per basket. This comes up to three and one fifth annas per PYI or 1/16th of one basket. The market price at Pantanaw (if bought in the open market) was 5 annas per PYI of rice. In the refugee camp, 11 condensed milk tins of rice are consumed every day. The rice has to be bought in MYENGOON market at 12 annas per PYI. Until about three months ago rice was distributed once every two or three weeks by the government. The amount allotted to U Myaing's family as a whole for one week was 8 PYI and 6 condensed milk tins. This was insufficient, and Ma Aye Myaing explained that although they had for some time previous to that been given enough to feed the whole family, by then the government had reduced the total allotted by the amount of rice one adult would consume.

NGA-YOTE-THEE-ACHAUK (chilly-fruit-dry Chillies: Capsicum Frutescens, Linn.) Pounded chillies which have previously been dried constitute an ingredient in almost every dish that the Burmese people prepare for food. The same may be said of onions. Ma Aye Myaing informs us that back in Pantanaw the chillies consumption for one month was one viss at eight annas for ten ticals, or five rupees per viss. In the camp two one anna packets of dried chillies are used each day. One packet of chillies in Camp contains only 4 or 5, each 1½" long by 1" diameter. Ma Aye Myaing could not estimate the number of ticals in the packet, but a visitor who lives in the camp says that the packets contain only four or five chillies each. These packets have to be purchased at the MYENGOON market.

KYET THUN onions:(Allium cepa, Linn.) One viss of onions lasted ten days back in Pantanaw market at Re. 1/- per viss. In the camp the figures for consumption are the same, but the price in MYENGOON market is eight annas per viss.

AH LU Potatoes:(Solanum tuberosum, Linn) One viss of onions lasts ten days back in Pantanaw and fifty ticals lasted only for one dish, which they gave away as HSOON four or five times a month, having one third of a viss for each meal. The price of potatoes in Myanigon market is 10 or 12 annas per viss.

NGA salt:(Sodium chloride:) There was no need to buy any salt for cooking purposes back in Pantanaw. The family used to work a great deal with salt in making NGA-PI for the market, and as the cooking need of salt were taken from this supply the daily consumption was not note In camp, however, they have to buy salt at the rate of one anna per ten ticals, which amount will last them for four days. In camp salt is used at every meal, but at Pathaw fish juice was used to fulfil most of the functions of salt. Salt was used there by the family only in preparing fish to be fried.

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PAZUN-CHAUK (prawns-dried): Both in Pantanaw and in camp ten ticals of dried prawns lasts about five or six days. The price per viss, however, was Rs. 1/- in Pantanaw, while it is Rs. 1/4 in Myenigon market.

NGAN PYAR YE (fish juice): Fish juice , a viscous liquid, red in colour and salt to the taste is another of the cooking ingredients very widely used in Burmese homes and kitchens. Three large kerosene tins each with a capacity of thirteen viss hold the yearly consumption of NGAN PYAR YE of U Myaing's family in Pantanaw. This item does not involve any special cost since it is nothing but juice which drips from the fish which has been fermenting in the process of NGAPI making. Ma Aye Myaing's family made NGAPI every year. Here in camp, however, the fish juice has to be bought at Rs. 2/8 per viss, and is bought either from Myenigon market or from intinerant sellers. Back in Pathwe it took 5 ticals of NGANPYAR YE to cook a meal while in the camp two ticals are made to suffice. NGAPI YE is light in colour and salt in taste. It is more viscous than NGANPYAR YE and contains some small pieces of fish as well.

NWAN-HSI (Sessamum oil: sessamum indicum, D.E.): Sessamum oil is used every day. In Pantanaw ten ticals of sessamum oil lasts three meals while in camp one tical of oil is used to cook one meal. The price of ten ticals in Pantanaw was 12 annas and in the refugee camp is 8 annas.

KYAN TAGAR (Cane jaggery: sacchhrum officinarum, L.): Two and a half ticals of cane jaggery at each eating were consumed twice a month in Pantanaw. In camp 2½ ticals last one eating and cane sugar jaggery costs two annas for five ticals here as against four annas in Pantanaw.

Supplementary Dishes and TOZAYA

Following are the dishes and ingredients that are usually served as a supplementary dish or as "TOZAYA", leaves of vegetables that are eaten with NGAPI water or fish juice.

BU-THEE (Bottle gourd: Lagenaria vulgaris, ser.): Gourd fruit was eaten three or four times a month in Pantanaw. One gourd fruit varies in size from about 1½ feet by 1 foot to 1 foot by 8 inches. For each meal one slice measuring ½ feet by two inches was cooked, one such slice of gourd fruit costing an anna. In the camp half of this amount is prepared for a meal once or twice a month. A slice of gourd fruit measuring half of the Pantanaw amount costs 2 annas in the Myenigon market. The method of preparation for gourd fruit is as follows: Peel, wash and slice the fruit into small pieces. Cook with skinned prawns, NGAN-YAR YE, onions, sessamum oil and water. This is known as BU-THEE-KYAW-CHET and is eaten with rice.

DAN DA LUN-THEE (Drumstick fruit: moringa pterygosperma, Gaertn): One DAN DA LUN fruit measures about 3/4 " in diameter and about 1' long This fruit is prepared by cutting open the stalk, scraping out the inside with a spoon, and then cooking in CHIN YE fashion (as a sour dish) either with prawns or with fish, with tamarind as the sour ingredient, fish juice chillies, and sessamum oil. It is eaten with rice. This fruit was not eaten in Pathwe. In camp it is eaten during two meals in the month. Each meal requires 25 fruit costing 12 annas for 10.

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YONPADE-THEE (Lady's finger, Hibiscus esculentus, Linn.): One fruit is about 3/4 " in diameter and 4" long. In Pantanaw 10 lady's fingers costi g one anna for ten were eaten at every meal. There were about four meals in the month where YONPADE THEE was cooked for curry. It is made into a soup, to be consumed with the main meals of the day. Fish have to be boiled and the bones removed from them. Then they have to be mixed with fish juice and water and place on the fire until it starts to boil, when the fruit has to be put in. The children pour this soup straight onto their bowls, whereas the adults drink this soup from the spoon in the soup bowl. The price of this fruit in camp is 10 for two annas. 10 fruit are consumed here at every meal, but they have cooked this dish only three times in the past year.

KAZUN-THET (Rabbit green: Ipomaea aquatica, Forsk.): KAZUN THET leaf was eaten during five meals a month back in Pantanaw. One bundle would suffice for a meal and was obtained free from the fields One bundle holds about 25 leaves in one bundle here. It may be prepared as a CHIN YE (sour liquid dish) with fish and NGANPYAR YE and tamarind, onions and water. The leaves have to be cut up and washed, mixed thoroughly with the ingredients mentioned above and placed on the fire. This dish can be poured onto the rice or it can be taken in the same way as soup. The leaves and the fish are eaten together with handfuls of rice. The inclusion of the tamarind makes the dish a CHINYE-HIN. In the refugee camp three bundles of these leaves, costing altogether two annas, are made to last three meals. This dish is eaten during ten meals in the month.

KYAUNG-SHAR-THEE (cat-tongue-fruit) Oroxylum indicum, vent): One KYAUNG SHAR THEE is about 1½' long by 3" wide by 3/4" thick. One fruit was eaten for one meal both in Pantanaw and in camp. This dish was prepared in Pantanaw once in every two or three days while here it was eaten only once last year. This fruit sells in Pantanaw at two for three annas as against two annas each in Rangoon. KYAUNG SHAR THEE is prepared in the following way: First the fruit has to be sliced and washed and then cooked with dried fish, oil onions and NGANYAR YE. No water or chilli is put in. This is KYAUNG-SHAR THEE-KYAW-CHET (cat-tongue-fruit-sweet-cooked) and is eaten after burying in handfulls of rice.

DA NYIN-THEE (Pithecolobium Labatum, Benth.): One DA NYIN-THEE is about 1" to 1½" in diameter and 2" to 1" thick. This small fruit eaten with NGAPI appeared ten for one meal, and almost every day when in season. The ten cost four annas. In Rangoon they are used less frequently - for 5 meals per month and ten fruit per meal. The price here is three or four annas for ten. This cheap food was "eaten whenever desired." This fruit is used as TOZAYA after it is either boiled or baked.

THAYET-THET (Mango leaf: Mangifera indica, Linn.): The mango leaf is eaten as TOZAYA. The leaf, about 2" to 5" long, 3/4" to one and three quarters inch wide, and 1/8th inch thick, is washed. A piece is then broken off, placed on a rice mound, ngapi oil is poured over, more rice is added, and the concoction is ready to go. The leaf does not need to be boiled. In Pathee the leaf is used for three meals per month and consisted of 5 leaves for each meal. It was free, and gathered from the tree. The leaf has not been eaten once in camp.

MAYAN-THEE (Marian fruit: Bouea Burmanica, Griff): One marian fruit is about ½ to one and three quarter inch long and 1" in diameter. Marian fruit, eaten raw or salted was gathered free in Pathee and eaten six meals per month, six fruit per meal. In camp it was eaten two meals per month, six fruit per meal. In camp it was eaten two meals per month six per meal at the cost of one anna for six. It is eaten after being pounded with burnt chilli, dried prawns and mixed with NGAPI water.

SEU-BOKE-THET (thorn-swelling-leaf: Acacia pennata.): These leaves were eaten five sprigs a meal three meals a month in Pathee.

They are not eaten at all in the camp. One bundle of these leaves cost an anna in Pantanaw. They are eaten as TOZAYA with NGAPI water. They do not need to be boiled but can be eaten as they are after being washed. For one eating about 45 leaves are needed.

SHWE-PAYON-THEE, (Golden pumpkin: Cucurbita pepo, D.C.): In Pathwe this fruit was eaten about three or four times a month. One fruit lasted for three meals and costs four annas. It has not been eaten in camp and is not greatly desired. SHWE-PAYON-THEE is cooked with dried fish. The fruit is very large and has to be chopped into pieces and added. Sessamum oil has to be cured with onions, and then the mixture is added to it. NGAN PYAR YE is an ingredient, but not chillies. This dish is eaten after mixing thoroughly with rice or after burying small pieces in small mounds of rice.

THANA-THEE (Cucumber: Cucumis sativus, Linn.): Eaten two or three times a month in Pathwe, one fruit measuring about one foot by two inches cost two annas and lasted a meal. It is eaten four or five times a month in camp, but the fruit here measures two inches by eight inches and cost two annas. One fruit is used for one meal. Cucumber can be eaten in two ways - either as a pickle or as a dish. To make pickle dried prawns have to be pounded, cucumber scraped into small slivers, sessamum oil has to be cured with onions and poured onto the cucumber and prawns. Some fish juice and pounded dried chillies are added. This preparation is eaten buried in handfuls of rice. To make the dish, the prawns are skinned and the cucumber peeled. The cucumber is then sliced and mixed with the prawns. Then sessamum oil is cured with the sliced onions, and the mixture of prawns and cucumber is placed in the oil. Some fish juice and little water are also added. This is known as cooking in the KYAW-CHET manner. Food cooked in this way can be either poured onto the rice, or the liquid may be taken as soup and the pieces buried in rice and eaten.

HMO MA DO (Water fern leaves, Marsilea Minuta):
These were obtained free from the fields. One small bundle consisting of about eight were eaten about four times a year in Pathwe. This has been eaten only once since the family's arrival in camp. One bundle costs one anna. It is eaten as TOZAYA with NGAPI. It cannot be made into a dish. It does not need to be prepared in any way, except for washing with water and removing the roots.

HMO (Mushrooms of many varieties): Mushrooms were eaten three times a month in Pathwe using 50 ticals for one meal. They cost two rupees a viss. Not eaten in camp. Mushrooms are cooked with prawns. The prawns are skinned and mixed with cured sessamum oil, onions and fish juice, and a little water is added. This is a KYAW CHET (fried-cooked). Mushrooms cooked in this way are eaten with handfuls of rice.

KAW HI DOKE (Cabbage: Brassica oleracea, Linn., sub-species capitata): One cabbage about seven inches in diameter was eaten at two meals per month costing six annas in Pathwe. In camp the vegetable is eaten two or three times a month, 25 ticals at a cost of three annas per meal. This is eaten with prawns. The cabbage is sliced, sessamum oil cured with onions, fish juice added, and the cabbage fried. This is also eaten either mixed with rice or buried in rice.

KA KAW (crab: Crustacean, Potamon sayamum): Crab has not been eaten by the family at all. It was not eaten because in Pantanaw the crabs were very small and quite unlike the big ones that can be obtained in Rangoon. Owing to this factor they do not know how to cook or to otherwise prepare crabs for food, and ow in the camp, even though crabs are available, they do not inquire into the price of crabs. Ma Aye Myaing still does not know how to cook crabs for a meal.

KUNYUNT (tender sprouts of bottle gourd: Lagenaria vulgaris Ser): KU KYUNT soup, consisting of five sprouts costing one anna boiled in water was made four to six times a month in Pathwe. In Rangoon one bundle consisting of two sprouts cost one anna. Two bundles were used for one meal, but eaten only three times during the last year.

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DANDALUN-YWET (leaves of drumstick tree: Moringa pterygosperma, Gtn): A soup is made of this leaf. Fish is boiled and its bones removed; the small leaves are taken from the branch and washed. The prepared fish and NGAN PYAR YE are boiled, and when the water boils over the DANDALUN leaf is added. The adults drink this soup from the spoon in the saucer, while the children pour it onto their plates.

MAGYWE-YWET (Tamarind leaves: tamarindus indicus, Linn): These small leaves were eaten five times a month, five ticals at a meal. They were gathered free from trees around the village. They have not been eaten once in Rangoon because they have not seen the tamarind on sale anywhere. Tamarind leaves can be prepared in two ways: either as a pickle or as a soup. To prepare the soup boil some fish and add NGAN PYAR YE. When the fish boils over wash some tamarind and add to the mixture. This gives a tamarind soup. For a pickle take either dried prawns or dried fish and pound in the pestle; take some tamarind leaves and mix with salt; put in the dried prawns (or dried fish), sliced onions, and also some sesssamm oil, and mix thoroughly. It is eaten buried in handfuls of rice.

KYAR-YO (lotus stalk: Nymphea lotus, Linn): The lotus stalk boiled or fried, was eaten three times a month, five for one meal. It was gathered free in Pathee. One lotus bundle holds two straws. It is not eaten in camp. NGAN PYAR YE is added, the lotus stalk is peeled, and added to the water when it boils over. Adults drink this soup straight from the spoon in the soup saucer.

SAR-LAY-CHI DAUK (
One Sar-lay-chi-dauk bundle measures ½" in diameter. It has not been eaten in camp but was used for two meals a month in Pathee. The market price was one anna for one bundle an inch and a half in diameter, but the family usually secured it free. SANLAY-CHI DAUK are small sprouts. Then they are ready for TOZAYA to be eaten with NGAPI water. There is no need to boil them before using them as TOZAYA.

ON SHI YWET (leaves of Beal fruit: Aegle marmelos, Corr): This leaf, eaten raw, was used in three meals a month. One bundle of four to eight leaves was used for each meal, and cost one anna. At camp it was not eaten once. ON SHI YWET are small leaves which are either circular or slightly elongated in shape. One bundle contains 4 to 8 leaves. They are eaten as TOZAYA with NGAPI. Two and a half ticals of this leaf are bought for each meal although they may or may not eat that amount.

SHAUK-THEE-LET-THOKE (citrus fruit-hand-prepared) (preparation of lemon: Citrus medica Linn. var.-acida): This citric fruit is eaten raw - either alone or intermixed with NGAPI and other ingredients. To prepare the lemon as LET THOKE take one lemon, peel it and add pounded green chillies and sliced onions. Then mix the whole thoroughly with powder of dried prawns, fish juice and salt. Eat with handfuls of rice.

BSAUT-YWET (salad leaves: leaves of lettuce: Lactuca sativa, Linn.): Lettuce leaves are fried and eaten. They are sliced in sesssamm oil cured with onions and eaten with rice. The family did not eat this at all in Pantanaw, while in the camp it is eaten for three meals in the month. Two sprouts at one anna apiece are used for each meal.

MON LAR-YWET (leaves of carrot: daucus carota, Linn.): One MON LAR leaf bundle holds four or five leaves. These leaves are prepared as a CHIN YE with fish, chillies, onions, sesssamm and tamarind fruit, dilute in water. The liquid curry is poured onto the rice while the leaves are buried in rice and eaten. This was eaten three meals a month back in Pathee. One bundle costing one anna and holding six sprouts lasted for one meal. It has not been eaten once here.

TAMAR-YWET (Neem leaves: Azadichata indica.A.Juss): One TAMAR leaf bundle holds four or five leaves. These leaves are eaten with NGAPI water as a TOZAYA. They are prepared by singeing in the fire. These leaves were not eaten in Pathee. In camp they are eaten during two meals a month, one bundle costing an anna being consumed at each

meal.

TAMYE-CHIN (pickled leaves of neem: azadirachta indica, A. Juss): these are specially prepared neem leaves that have been made sour. They are bought from sellers and need no further preparation for eating. For one anna, four to six small stems may be obtained. They were eaten as TOZAYA with NGAPI and rice. They are not eaten here at all, but in Pantanaw the family used to eat it once a month, buying the pickle from boats that come from Upper Burma.

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HPAN-GA-THEE (Fruit of Terminalia chebula, Linn.): One HPAN GA fruit measures about 1½" by 1" in diameter. This fruit is eaten with NGAPI as TOZAYA. It is eaten raw. A piece of the small fruit (which is about one to one and a half inches long) is bitten off, and placed on a handful or rice. A spoonful of rice is then poured on it, and some more rice is used to cover it, after which the whole handful is conveyed to the mouth. This fruit was not eaten in Pathwe. Here it is eaten during four meals in the month. One anna buys ten and ten fruits last one meal.

PEIN NE-THEE (Jack fruit: Artocarpus integrifolia, L): One Jack fruit is one foot to one and three quarters feet in length and six inches to 1 foot in thickness. This big fruit contains between 25 and 40 small fruit inside, and it is these small fruit that have to be eaten. It is eaten as a TOZAYA in its raw and tender stage. While the fruit is still small it is taken from the tree and boiled. Then it is cut up into slices and eaten with NGAPI YE. It was eaten about four times a year in Pathwe where one fruit lasted three eatings and cost twelve annas. In camp one fruit lasts two eatings. None were eaten last year; three this year. The seed of the Jack fruit is occasionally boiled and eaten with salt and sesamum oil during the daytime. Even when seeds themselves are purchased they are quite cheap, the cost being only an anna for one condensed milk tin of Jack fruit seeds. Boiled Jack fruit seeds were eaten three times a month in Pathwe, where one condensed milk tin full was prepared for each eating. In camp, six seeds costing one anna for the six are eaten at a time, for three times a month when in season.

PAZUN-NGABAUNG-GYAW (prawn-fish mixed-fried. Prawns fried in meal): To make PAZUN-NGABAUNG-GYAW, pound some rice into a flour, remove the heads from some prawns and mix both with salt and water. Place some oil on the fire until it is ready, and then make small flat pieces of the prepared meal and slide into the oil. In a short time the pieces are ready for consumption. The PAZUN NGABAUNG GYAW sold in the streets are about 2½ inches in diameter and contain about 10 small prawns, but those made at home are usually much larger. They are eaten with rice by this family, although this is not absolutely necessary. In Pathwe, the prawns and fish oil were obtained free from the INS. This was eaten during six meals a month. At one eating four or five pieces, each containing about ten prawns, were consumed. It has been eaten only once in the camp. Four pieces, costing an anna each were eaten then.

NGA NGABAUNG GYAW (fish-mix-fried. Fish fried in meal) is prepared in the same way as PAZUN-NGABAUNG-GYAW (prawns fried in meal). Rice is pounded into a flour and mixed with the fish and a small amount of water. Oil is placed on the fire and when ready, the prepared meal and fish are shaped into small flat pieces and placed in the oil. The fried product is then eaten with rice. It may also be eaten by itself as a trifle. NGA NGABAUNG-GYAW was not eaten at all in Pathwe. In camp it is eaten four or five times a month. One piece costs one anna and three pieces are consumed every time it is eaten.

THAYEE-THEE-THANAT (Mango-fruit-pickle: mangifera indica, Linn.): Mango pickle is made in the following manner:- The mango fruit are cut in halves and kept overnight in salt water. In the morning they are laid out in the sun to dry. This drying goes on for three or four days and then they are again mixed with salt water and after that steamed in a steam cooker (PAUNG GYAUNG). After this the mangoes are pressed and stored in a small SIN O or earthenware jar. When it is required for eating, large red onions and garlic, sesamum oil, NGAN PYAR YE

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and saffron are mixed with the dried and salted mangoes to make mango pickle. This pickle is eaten with rice. The mango is steamed to make it softer and easier to tear apart. THAYET-THEE-THANAT was eaten during three meals a month in Pathwe, where three or four pieces were consumed at each meal. One piece of mango pickle is about 1/6th of one mango. The pickle was made at home from mangoes that were obtained free of charge. The figures for consumption per meal in camp are the same, but here it is eaten more often - once in every two or three days. One anna's worth of mango pickle lasts two meals here.

MAYAN-THEE-THANAT (Marian-fruit-pickle: Bouea burmanica, Griff.): MAYAN THEE-THANAT has not been made once by Ma Aye Myaing. In Pantanaw no one made this, but in camp they have eaten some which they purchase from Indian women who come around selling it. Ma Aye Myaing does not know how Marian pickle can be made. Marian fruit is also eaten as a flavouring ingredient in dishes, after being sliced into halves and dried in the sun. Fish is chopped and washed, mixed with NGAN PYAR YE, pounded chillies, pounded onions, sessamum oil, water and dried marian. The main ingredient i this dish is fish, and the dried marian is just a flavouring agent. It serves as a flavouring in the NGA-CHIN-YE-HIN dish. Marian pickle is not desired by the family.

ZEE-YO (Plum jam: zizyphus jujuba, Lam.): Plum jam is bought from the sellers. It is eaten as a trifle in the daytime. One annas worth of plum jam weighs about 2½ ticals. In Pantanaw also ZEE YO sellers used to come around to the house; it was much cheaper there than Rangoon since one anna would buy 7½ ticals of plum jam. In Pathwe one tea-cup full weighing about 2½ ticals cost an anna and lasted one meal. ZEE-YO was eaten there only once a month. In camp it is eaten four or five times a month but the consumption per eating has dropped to ½ of one teacup, which costs one anna. One Burmese tea-cup is equivalent to about ½ the standard western teacup.

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THAYET-THEE-HSA-SHIN (mango-fruit-salt-soaked: mangifera indica, Linn): Salted mangoes are eaten with rice as TOZAIA. It is buried in rice and eaten with NGAPI water. To make salted mangoes, wash the required amount of mangoes, mix with salt and place in large earthen-ware jars. After three days mix salt with water and place on the fire, and then pour the salted water into the jar so that the mangoes inside will be completely submerged. In Pantanaw one salted mango sufficed for one meal, and salted mangoes were eaten once every two or three days. They were salted at home, the cost of making 120 salted mangoes amounting to Rs. 10/- in all. The family has not eaten salted mangoes in camp "even once".

MAYAN-THEE-HSA-SHIN (Marian-fruit-salt-soaked: Bouea burmanica, Griff.): Salted marian is prepared in the same manner as bove. In Pathwe marians were obtained free and salted at home. 1000 marians could be salted for one rupee. Six marians were eaten at each meal, and they were eaten almost every day. Salted marians have not been eaten in camp at all by the family.

NAN-NAT-YO (pineapple jam: ananas sativa, Linn.) has never been made by Ma Aye Myaing. She buys the jam from sellers who come round It can be eaten either by itself or with plain tea in the afternoons. In Pathwe village it was not eaten at all, and in camp they have had it only once, when they ate 5 ticals of jam worth four annas.

THAYET-YO (Mango-jam: mangifera indica, Linn.): It is bought from sellers and usually eaten in the afternoons as a trifle. It has not been eaten at all in camp. In Pantanaw mango jam was made once every year. Mangoes were obtained free and four annas worth of sugar gave ten or fifteen ticals of jam. One teacup was consumed at every eating.

OH-YO (coconut-jam: cocos nucifera, Linn.): Coconut jam has to be bought by pieces. They are usually of bite colour and square in shape. One stick measures 2" by 1½" by ½". They are made by mixing sugar with water andplacing on the fire. Coconut scrapings are added, and when the liquid solidifies the hard coconut jam surface is cut up into separate pieces. OHYO was not eaten in Pathwe. In camp it is

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eaten once a month. Three or four sticks, each costing one anna, are consumed at each eating.

BAN/P.L.PHET.CHAUK (Burmese-tea-dry: Camellia theifera, Griff.): Burmese tea leaves are made into a beverage by simply sprinkling a few leaves in a pot of boiling water. The same leaves can be used to brew two or three pots of plain tea at each occasion of drinking. Burmese plain tea is taken either by itself or together with cane jaggary. Two or three pinches of tea-leaves, each pinch about the size of a betel nut, are necessary for one pot of plain tea both in Pantanaw and in camp. In both places the family drinks two pots a day, but a rupee buys 12½ ticals of tea here as against only 10 ticals in Pathwe.

PEIN U (Taro tuber: colocasia antiquorum, Schott): This fruit is cooked as a dish. It is peeled, prawns are skinned and mixed with NGANPYAR YE; seesamum oil is cured with onions, water is added, and the whole thing is then cooked. This is a KYAW-CHET dish and has to be eaten with rice. PEIN U has not been eaten once in camp but in Pathwe was eaten during four meals a month. Thirty ticals, costing three annas, were used at each meal.

KAZUN U (Sweet potato: Ipomea Batatas, Poir) is boiled and eaten with salt and seesamum oil. In Pathwe fifty ticals were eaten at one meal. One meal was eaten with KAZUN U every three days. One viss cost six annas in their village. In camp fifty ticals are consumed at each meal, but the price is ten annas for a viss. They have had this dish only once since their arrival at camp.

TRIFLES

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"Trifles" are tid-bits eaten at the end of the meal or between meals.. They are usually sweet foods as cakes and candy. The distinction between trifles and some supplementary dishes is not clear and they fall into either catagory depending on the use of the occasion.

MON YAR-YOE (cake-lotus stalk) is a small elongated trifle, measuring 4½" in diameter, ½ inch in thickness and 5 ticals in weight. One condensed milk tin of treacle rice (KAUK HNYIN) and one condensed milk tin of ordinary white rice are ground together and then mixed with water and made into eliptical balls. These balls are then boiled and eaten with jaggary water and scraped coconuts. They are sold @ one anna each. This trifle was not sold in Pathwe. It is eaten three times a month in camp by the four children who have one each. One MON.KYAR-YOE costs one anna here.

MON-LETKAUK (cake-bangle) is made by grinding together some KAUK-HNYIN and some rice and then frying. In shape the trifle is sometimes long and sometimes is made in the form of whorls. It has to be fried in oil and eaten with jaggery liquid. It was eaten once a month in Pathwe but has not been eaten once in camp. This is in part due to the absence of sellers.

MON-OT-KALAY (cake-cover-small) are small circular trifles with a diameter of about two inches and measuring one inch in the thickest part of the trifle. These trifles are all of one size and are made by first grinding ordinary white rice, then adding some sugar and some coconut scrapeings and then being placed in the special oven for MON-OT-KALAY. This special oven is made of clay and contains several small declivities which give the shape of MON OT KALAY trifles to the prepared meal that is poured in after these moulds have been wiped with oil to prevent the meal from sticking to them. This trifle had

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never been seen by the family in Pathwe. In Rangoon, eight of these are sufficient for one eating. U Myaing's family ate MON OT KALAY five times in two months during their stay at the A.F.F.L. area. Eight trifles cost two annas.

MON-SALIN DAUNG is made by grinding flour from poor quality rice, mixing with jaggery, and frying in oil. In shape it is circular, with its thickness varying from about ¼ inch at the circumference to about one inch and slightly over in the centre. The trifle is about three and one half inches in diameter. It is eaten as it is. MON SALIN DAUNG was not eaten at all in Pathwe. In camp the four children eat it four times a month at one anna each.

GYIN-THOKE. Preparation of ginger with sessamum oil, common salt: onion, garlic and sessamum seeds etc. (Ginger: gingiber officinale; Rose: Sessamum oil sessamum indicum, D.C.; common salt: sodium chloride onion: allium cepa Linn; garlic: allivium sativum, Linn; sessamum seed: sesamum indicum. D.C.) GYIN-THOKE is a trifle and is consumed between meals. One packet weighs 2½ ticals. In U Myaing's family it is eaten only by the three adults. In Pathwe they ate it only at festivals, which gave them four or five eatings in the year. In the refugee camp, it is eaten five times a month, and two packets, each costing two annas are eaten at a time.

AR PON (open-mounting) is a trifle which has to be bought by Ma Aye Myaing when they wish to eat it. It is usually eaten in the mornings and in between meals. It is made in the following manner: first, rice flour is mixed with water and liquid jaggery, then several deep pans are placed on the fire and hot coals placed on their improvised lids; when the pans are hot enough they are wiped with a rag soaked in sessamum oil in readiness for the prepared mixture. The meal is then taken up in small cups and poured into each pan, after which the pan is taken up andwith one deft circular movement the meal is spread out over the walls of the pan. Then the lids are replaced and between the two fires the trifle is ready within two or three minutes. The AR PON has to be scooped out of the pan with a flat iron ladle. In appearance it is a concave trifle, very thin and slightly brown at the sides, and thick and white at the centre of the declivity. It measures 6½ inches in diameter. It has to be eaten either with sugar or with a solution of sugar and coconut milk. Only the four children eat AR PON. In Pathwe they used to eat it every day. They ate one each, and it cost U Myaing four annas for the four of them. Here in the camp, the family has not had this trifle once yet.

MON-LAR-U-GYAW (Carrot root fried: daucus carota, Linn.): It is prepared with prawns in sessamum oil that has been cured with onions. MON LAR fruit can also be eaten as a TOZAYA with NGAPI after being boiled. It is generally an oblong shaped bulb about 4½ inches long and 2" to 2½" diameter in the thickest part. It can be cooked alternatively as a CHIN YE dish with fish, tamarind, chillies, onions, sessamum, and NGANYAR YE. This fruit has not been eaten here at all, but in Pathwe village was eaten three times a month. Five fruits weighing about thirty ticals and costing two annas for the five, were needed for one meal.

THIN BAW-THEE (ship-fruit, Papaiya fruit: carica papaya, Linn.): Papaiya fruit is cooked as a CHIN YE with the same ingredients as above. It has not been eaten once here. In Pathwe it was eaten four times a month. Each eating required one fruit weighing thirty ticals and costing 2 annas.

SAR LAY-CHI-GYAW (sparrow-feces-fried). These vermicelli circular plates made from gram flour and fried in oil were unknown to U Myaing's family back in Pathwe. They have eaten it in camp, but only after buying from sellers. They have never seen it being made. This is a trifle which consists of long thin strands of meal fried to a yellow crispness. It is eaten here almost every day, costs an anna apiece and five are eaten at a time.

KYAY (sugar cane: saccharum officinarium, Linn.) is eaten as it is.

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In Rangoon one small piece slightly over a span long costs an anna, whereas a stalk four TAUNGS long cost only three annas. It is eaten in the afternoons. In Pathee sugar cane was bought in sufficient quantity for all members of the family, (a whole stalk for one eating, and eaten about six times in the month) but here only the children eat sugar cane and then only occasionally.

KYET THOM-GYAW (onion-fried; Allium cepa, Linn): Fried onions are eaten either alone or with rice. The onion strips are bought at one anna apiece in Rangoon. They measure between 2" and 3" in diameter. In Pathee it was never prepared, and they had never eaten it before their arrival in Rangoon. They knew that onions could be prepared in this way to be eaten as a trifle but they had never tried it themselves. One of the main reasons being the relatively high price of onions back in Pathee. When it is eaten with the main meals, small pieces are torn off and buried in handfuls of rice then eaten. This trifle ordinarily measures about 4" in diameter and costs an anna each. It is prepared by frying flat pieces of a mixture prepared of rice flour and sliced onions. The trifles are eaten thrice a month in here by the family. They do not eat till satisfied, three or four pieces being made to suffice for one eating. These are shared giving each member less than one each.

MAL-KAR-THEE (Guava fruit: Psidum Guyava, Linn) is eaten as it is. It has to be bought in camp at the rate of one anna each if the fruit is big and two for an anna if they are small. In Pathee guava fruit cost an anna for one small fruit. There were some guava trees in the village, but the fruit was meant for home consumption and not for sale, and consequently Ma Aye Myaing and family get guava fruit only when sellers from other villages came over. In Pathee it was eaten six times a month, while in camp it is eaten almost every day when in season. Five fruits were taken at one meal in Pathee while in camp the figure has risen to 12 per meal.

PAUK PAUK HSOTE (puffed grains with jaggery of Lower Burma) is prepared in the following way: a pan full of fine sand is placed on the fire and kept there till the sand grows burning hot. Grains of KAUK HNYIN paddy are taken and mixed and stirred in the sand until the the heat bursts the grains open. Then the sand is sifted out, and the burst grains are mixed with jaggery and rolled into balls about 3½" in diameter. These round balls are eaten in the afternoons. PAUK PAUK HSOTE was eaten three times a month in Pathee. Three Burmese teacups full at one anna a teacup, were needed for each eating. This trifle is not eaten at all in camp.

KAYE KAYA (puffed grains with jaggery of Upper Burma: Oriza sativa, Linn) has not been eaten by U Myaing's family. In camp it is too expensive and back in Pathee there was no one who made KAYE KAYA. However, Ma Aye Myaing knows the procedure for making it. According to her, this trifle is made by bursting fine powder, and mixing thoroughly with jaggery, Lukutate jam, (DAWIN YO) dorian-jam, and coconut scrapings. The finished product is not sliced up into ready made pieces, but instead is sold according to weight. In Pathee village there was no KAYE KAYA, but another trifle, very similar to it, known as PAUK PAUK PYIN was widely consumed. To make this trifle, KAUK HNYIN paddy has to be burst, pounded into a powder, mixed with lukutate jam, coconut scrapings water, grape jam (THABYET YO) grape jam, and sesamum. The whole mixture is then placed on the fire and stirred. About half an hour after stirring, it is placed in a shallow receptacle, and when it cools, it is cut up into pieces to give to the phongyis as HSOON or to feed visitors.

NAR MAT-THEE (pineapple fruit, Ananas sativa, Linn) is bought by the whole fruit, skinned, washed, and eaten with salt, or with NGAPI water. However, it is more often eaten by itself as a trifle. Pineapple was not eaten back in Pathee. In camp it is eaten about four times a month when in season. One fruit, costing 2 annas, is consumed at one eating.

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PE MYINT (bean-root, tuberous roots of Goa-bean: Pachyrhizus angulatus, Rich) has not been eaten once since arriving at camp. This is because they do not want it. In Pathwe they used to buy these beans, boil and skin them and eat with salt and sessamum oil. PE MYINT was obtained free because Ma Aye Myaing's mother worked at gardening back in Pathwe.

PALIN PIN.N (Palaw-Penang Tapioca tuberous roots, Manihot utilissima, Pohl) had to be bought if desired, both in Pantanaw and in camp. In appearance they are long thick tubers which are white in colour and measure 12 to 14 inches long, with a diameter of about 2 inches. After it has been boiled it is eaten as a trifle with salt and sessamum oil. In Pathwe 50 ticals were consumed at one eating, at six annas a viss. It was eaten seven times a month. In the refugee camp it is eaten twice a month and then only by Ma Aye Myaing. She buys ten ticals for two annas from sellers who come to the camp.

MON-HIN-GA (cake-curry-bitter. vermicelli made from rice flour and eaten with curry) is another food which has to be bought for consumption both in Pantanaw and in the camp. It is eaten both in the early morning and in the daytime. In Pantanaw it was sold at the rate of 4 annas per 12 ticals - which was sufficient for one person. In camp it is eaten only individually, mainly by U Myaing. In Pantanaw it was usually prepared at home for all the family, and that required 50 ticals for each eating. It was eaten four times a month in Pantanaw and is eaten 5 times a month here. MON HIN GA sellers come to the camp.

KAUK HYIN-B.UNG (steamed treacle rice: Oriza sativa, Linn) has to be bought and is usually eaten in this family in the early morning. The rice is soaked in water and steamed on the fire for about one hour. Should it become too hard, water is poured in, and the KAUKHYIN stirred with a ladle. It is eaten with a mixture of coconut and sessamum and rice that has been pounded together. If for the whole family four condensed milk tins of treacle rice are prepared, usually two or three times a month when in Pathwe. One anna bought 7½ ticals. However, this trifle is mainly eaten by the youngest daughter and in camp she alone consumes five ticals every day. Sellers of this trifle come to the camp.

KEIN-MON (wheel-cake) A sweet prepared from rice flour, in the form of a circular cake stuffed with jaggery and baked. It is bought from sellers, who cut the trifle into pieces with a pair of large scissors. Each of these small pieces when sold in camp weigh 2½ ticals and is sold for one anna. In appearance the trifle is brown and porous and bears some resemblance to a flat circular sponge. It is made by pounding poor quality rice into a flour and mixing with jaggery liquid and then frying in a flat pan with a lid on which hot coals are placed. Before putting the lid on, some sessamum seeds are sprinkled on the surface of the mixture. The trifle is ready in about five minutes. The whole KEIN MON weighs about 50 to 60 ticals and measures about "two fingers thick" and fourteen inches in diameter. The four children are the main consumers. In Pathwe they ate this three times a month and in camp twice a month. Four pieces are eaten in both places at one eating, and the price of an anna each is also the same, but whereas one piece in camp weighs 2½ ticals, those in Pathwe weigh 5 ticals each.

PE-GYAN (gram-fried: Cicer arictinum Linn) Grams fried in meal cost one anna each both in Pantanaw and in camp. Each measures about 3½" in diameter, and weighs 5 ticals. Rice of poor quality is pounded into a flour together with KAUK HYIN rice. The flour is then mixed with boiled PE LUN beans and fried. Some salt has to be added. This trifle also is mainly consumed by the children. In both Pathwe and the refugee camp four pieces at an anna each were eaten at a time, three or four times a month in Pantanaw, two or three times a month in camp.

MON YIT SALET (A sweet prepared from wheat flour and jaggery baked in frying pans. Triticum vulgare, vill.) is made by mixing flour of coarse rice with liquid jaggery and then frying. Some sessamum seeds are sprinkled onto the trifle before it is fried. It is eaten either in the early morning or in the afternoon - never with meals. The figures for consumption of MON YIIT SALET are exactly the same as for those of PE GYAN.

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MON KYO-LEIN (cake-string-mingle): A sweet prepared from rice flour, fried and soaked in sugar solution, as its name signifies, is a trifle which looks like a twisted rope. It is bought, and each piece weighs about 2½ ticals. It is made of flour of coarse rice and KAUK MYIN, fried and then dipped in a sugar solution. The sugar sticks to the trifle and solidifies there. With the exception of U Myaing, the whole family eats this trifle. In both places, 6 were consumed at one anna each, five times a month in Pathwe, four times a month in camp.

MON SHIN-BAUNG (cake-raw-steam). Steam-cooked rice eaten with coconut scrapings and jaggery is made by sifting rice flour through a strainer, mixing it with water, and steaming it in a PAUNG GYAUNG (steam cooker). It is eaten in the mornings and in the afternoons. Only the four children eat this trifle; five ticals to each child both in Pantanaw and camp. The price is also the same in both places - one anna for five ticals, but whereas it was eaten ten times a month in Pathwe, it has been eaten by the family only twice since their arrival at camp.

MON-GN HNAUK (cake-brain). A sweet, soft preparation like pudding made from rice flour and sugar or jaggery is a trifle about two inches thick and 3½ to 4 inches long. The recipe for it is quite simple - take some rice flour and make a stew, mix with water and boil until it solidifies. Cut up into required sizes and eat with coconut milk and sugar. This is not eaten in the camp but in Pathwe they used to have it twice a month - six annas worth - for each eating.

MON-PHET-HTOKE (cake-leaf-wrap) This is a sweet prepared from soft rice paste covering jaggery or durian. The procedure for making MON PHET HTOKE is as follows: KAUK HNYIN rice is first soaked in water and then ground. The water is then strained away, and the rice flour again kneaded with water. Small amounts of the rice weighing about 5 ticals each are then taken, coconut scrapings and jaggery are buried in them, and they are then wrapped in plantain leaves boiled for about one hour. Eat after unwrapping the plantain leaves. This article was not eaten at all by the family when in Pathwe. In camp it is eaten three times a month by all except U Myaing. Six pieces, each costing an anna, are consumed at one eating.

HTANYET-CHAING (jaggery-stick: prepared from sugar cane, Saccharum officinarum, Linn.) They are made by placing some jaggery and water on the fire. The jaggery melts in the heat and when it completely liquifies, it is poured out into a receptacle containing water. During the interval in which the jaggery is still warm enough to be pliable, and cool enough to permit of handling, it is drawn out into long flat sticks and cut up into pieces. One piece measures 5" long, 1" wide and ¼ to ½ " thick, and three are sold for one anna. This is another trifle that was not found in Pantanaw. In camp the three youngest children eat this about ten times a month. Six pieces, at an anna for three pieces, are eaten at a time.

PE-GYI-HLAW (Baked long beans: Dolichos lablab, Linn. var lignosus, Prain.) These beans are soaked in water and laid out in the sun to dry. When they have been dried to a certain extent they are taken in and fried in a pan containing a very large amount of salt. In Pantanaw everyone in the family ate baked beans, but here consumption is mainly confined to the children. In Pathwe 12½ ticals at 4 annas for 12½. were eaten by the family five times a month, while in camp the children have 2½ ticals or one anna's worth at each eating. They have it eight times in the month.

MYE BE (ground nut: Arachis hypogaea, Linn.) is usually bought and eaten in between meals. In Pathwe twelve and one half ticals of ground nuts cost four annas. This lasted the family for a day, and they ate ground nuts four days in the month. In camp they eat this only occasionally, buying the nuts from the shop in the camp. Each person buys one anna's worth or ½ tical of peeled ground nuts for one eating.

PATTANI (baked pea seeds: pisum arvense, Linn.) is not eaten here very often, only twice in the past two years and in Pantanaw it was not

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eaten at all. This was because there were no sellers of PATTANI in the village.

PE-BYOTE (pea-boiled: pisum arvense, Linn.) The peas are soaked in water and left there until they sprout, when they are taken out and boiled in water together with a small amount of soda. It is eaten with salt and sesamum oil. The figures for consumption of PE BYOTE are the same both for Pantanaw and for camp. Twelve and one half ticals, worth two annas, are eaten every morning by the family.

THAR GU (Sago: Arenga s charifera, Labill.) is mixed with water and placed on the fire and left there until the little white specks in the sago seeds have disappeared. Then, liquid jaggery and scraped coconuts and salt are added. After this the THAR GU is ready for eating. THAR GU was eaten twice a month in Pathwe from sellers. In camp they have had it five times since their arrival. They had six saucers at each eating in both places, but each saucer cost two annas here as against one anna in Pantanaw.

MON-LET HSAUNG (cake-hand-more). This is a sweet prepared from rice paste fried in oil in small drops and then put into either sugar solution or in jaggery solution. To make this, rice is soaked in water and then ground, and then the water wrung out. It is then laid out in the sun to dry, after which it is again mixed with water and put on the fire to expand. This forces the rice through a tin which has small holes bored in the bottom, so that small pieces of boiled rice either round or elongated in shape are obtained. When these ar mixed with jaggery liquid, sugar and coconut milk the MON LET HSAUNG is ready for drinking. This is usually taken in the dry season and mainly by the four children. Four cups are taken at a time in both places. The cups are of the same capacity but the drink was consumed five times a month in Pathwe and only three times a month in camp.

MON-LETT PYAR (cake-butterfly). This is a blue or purple coloured sweet prepared from rice flour and jaggery or sugar. Ma Aye Myaing is not acquainted with the procedure for making this trifle. She describes this as 1½" long and measuring four fingers across. It weighs 2½ ticals, and contains peas and jaggery mixed together. It is bought at the rate of two for an anna. Four are consumed at each eating and there are six meals a month of this trifle. It was not eaten in Pathwe.

BU-THEE-GYAW (Gourd-fruit-fried). This is fried gourd with gram flour or wheat flour used as a binding material and flavoured with ginger. The fruit is washed, peeled, sliced and fried with rice flour It is not eaten by the family here but in Pathwe sellers used to come and sell this trifle at the rate of five for four annas. Seven of these pieces each three inches long and containing five slices were consumed at each eating. This was eaten during four meals in the month. (Gourd: lagenaria vulgaris, ser. Gram: cicer arietinum, Linn. Ginger; Zingiver officinale, Rose. Musa paradisiaca, Linn. Sub-sp. sapientum. K. Schum.)

BE PYAW-GYAW (plantains-fried) Fried plantains are prepared in the same manner, with the exception that the bananas are sometimes fried without being sliced into smaller pieces. In Pantanaw the family consumed in a day one bunch of bananas holding 13 fruit and costing three annas for the bunch. It was eaten four or five times a month. In camp one bunch of thirteen is eaten in a day, five days in the month, and costs four annas for the bunch.

KHE-THEE (Plum, zizyphus Jujuba, Lam.) are eaten after washing. They are eaten during the day, with salt. In Pathwe 2 condensed milk tins of plum were eaten at a time. It was eaten four times a month. The family does not eat plum here.

THAYET-THEE-AMYE (mango-fruit-ripe: mangifera indica, Linn) are also eaten frequently with rice and NGAPI YE. Unripe mangoes are also eaten in this way. In Pantanaw they were eaten five times a month, 10 for one eating. The size of a mangoe varies from 4" long

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to 2½. Mangoes in season cost four annas for ten. In camp they have eaten mangoes twice in six months, six for one eating, Re. 1/- for six.

MAYAN-THEE-AHME (marian-fruit-ripe: Bouea burmanica, Griff.) are eaten in the afternoons, with salt. Similarly with unripe ones. They are also eaten with rice and NGAPI YE. In Pathwe about ten fruits were eaten almost daily when in season.

NGA PYAW-THEE (banana-fruit: Musa paradisica, Linn, Sub-sp, sapientum, K. Schum). Bananas are sometimes eaten with rice during the main meals but usually by themselves. In Pathwe one bunch a day containing 13 bananas and costing three annas were eaten during four or five times a month. In camp the same bunch costs four annas and bananas are eaten five times a month.

THAGYAR-LON (sugar-ball) or sweets, and CHO-CHIN (sweet-sour) are bought. Ma Aye Myaing has never seen these being made and hence does not know the process of manufacture. The THAGYAR-LON are round sweets also but are shaped like small orange pods and weighing about six to the tical. They are eaten only in camp. The consumption of sweets is limited to the youngest. She gets 8 THAGYAR-LONS a month at one anna for two and two for an eating; and 18 CHO-CHIN a month at an anna for six and six for one eating.

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Ma Aye Myaing gave the following data on the period of the year when the foods used by the family are available.

Fish is obtained from the fishery in Pathwe from the month of Tawthalin to the month of Pyatho. From the other places in the river, fish was obtained from Tabodwe month to the months of Kason and Nayon. The varieties of fish remain the same in both fishing areas. Shrimps are plentiful in Pyatho month and lobsters in Tasaungmon and Nadaw.

KALA-BE (dhall): In common with a great number of peas and beans, KALA BE appears about the month of Tabaung. However, since these are not very perishable, they can be kept in stock for the whole year and made available in any month.

LAYAN-THEE (brinjal): The brinjal plant starts to bear fruit in the month of Pyatho and continues to Kason and Nayon. In Tawthalin and Thadingyut, brinjal fruit was brought to Pathwe from other villages from the fields not on the river banks. Here in Rangoon they notice that brinjal fruit is available all year round.

PE-LINGWE-THEE (snake beans) were available during the months of Kason, Nayon, Waso, Wagaung, Tawthalin and Thadingyut.

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In Rangoon many of the plants and vegetables that were cultivated only seasonally back in Pathwe and the other district villages, are cultivated all the year round. The ready market in Rangoon encourages the districts lying just outside Rangoon to produce whatever plants they can and send them to town.

PE THEE (beans): These appeared in Pathwe for 9 months in the year. The first period is from Tasaungmon to Tagu, and the second from Waso to Thadingyut inclusive. In Rangoon this is available all year round.

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HSAN (rice): During the months of Kason and Nayon the paddy grains are sown in the nurseries, and the seedlings are then transplanted to the fields during Waso and Wagaung. In other fields where no transplanting is carried on, the seeds are sown broadcast in Kason and Nayon. There are some species of paddy grain that ripen earlier than the rest. However, from the point of view of the consumer, rice is available all the year round.

NGAYOKE-THEE (chillies): The seeds are planted during Waso, Wagaung and Tawthalin and transplanted during Tasaungmon. The chillies

621 remaining huts. They have lists of the people in their charge.
641 Maung Nyunt and Aung Gyi are under the school-master, who is the most important and influential man of all. These people have to see to the DHANI thatch roof, the bamboo, etc., and if there are any repairs needed they get together, estimate the cost , and then go to the government authorities. U Myaing does not know which office they go to.

621 The phongyis resident in the camp do not participate in the
792 secular life of the camp, beyond giving the SILAS and coming occasionally for HSOON. In Pathwe village there were small boys whom they taught - thirty or forty of them, but in camp they do not help to educate the young. People go to these phongyis in camp on holy days, to take the SILAS. They do not even preach to the laity. This U Myaing thinks to be due to the fact that they do not know how to, being themselves refugees from country villages.

796 On the 8th and 15th day of the waning moon and the 8th and 15th day of the waxing moon, the four holy days of the month, Daw Aw Zar goes to the Shwe Dagon to say her prayers. U Myaing cannot do likewise because he has to go to work.

641 U Myaing has very little dealing with the government. They do
621 not come for taxes, and in fact even have to provide the refugees with items of food and apparel. The people in the camp are not members of a closely knit organisation. They are made up of workers and families all thrown together by the exigencies of the political situation. The three mentioned above are the only ones in the whole camp. who have charge of the camp welfare. They take the responsibility for disposing of the bucket sewage and the dirt accumulated in and around the camp. They arrange for government sweepers to come for these. There have been no fire drills or any such exercise held in the camp.

369 In Rangoon the family has few entertainments. There was once
541 a government film show screened in the camp, and the other night Ma Khin Nyein went with some friends to a nearby pagoda to see a lantern slide show of Buddha's Relics. They have never seen a modern Burmese play or PWEZAT. As Daw Aw Zar expressed it, "How can we go and see one when the charge for admission is a rupee

●[435] for an adult and 8 annas for a child."

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120. CLEANING RICE WITH THE HAND-MILL.

in every town. A basket (*din*, bushel) of cleaned rice (*san*) costs three to four rupees, and lasts a man about a month. The loss of volume in cleaning is about twenty-five per cent., and the cost of the unhusked grain about one-third of that of rice. For cakes and sweets, rice is ground with water in the Indian stone hand-mill. After first soaking, it is passed through the mill repeatedly until it forms a creamy fluid, which is strained and used while fresh. Wheaten bread is a novelty.

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The houses in Burma are mostly built of bamboo. The giant bamboo (*wabó*), a denizen of the evergreen hills, is cultivated in the plains for house-posts and masts and side-buoys of boats. Its culms attain a height of eighty feet and a girth at the butt of two feet. Every bamboo jungle supplies the rest of the material for the house. No tools are needed for bamboo work, but the universal *dá*—a sabre, trimmer, chopper, according to its proportions (No. 231). With the *dá* the bamboos are hewn, split open and slit into withes (*hní*) for lashing. Thin-walled bamboos are opened out into broad planks for the walls of the houses (*tayán*). Stout thick-walled bamboos are shaped into narrow planks for flooring, or the floor is laid of round bamboos laced down at intervals. Loose planks of wood are becoming general for floors, even in houses built of bamboo (p. 119). Every Burman can handle the *dá*, but not so expertly as the hill people. The house-posts, floor-girders, and principal frames are frequently of timber, and outlast several relays of the bamboo-work, which decays in a few seasons. The inducement to keep a material clean and neat which has soon to be replaced is not great, and engenders negligent habits. In the better houses, bamboo is only used for the walling and the roof rafters.

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121. WINNOWING GRAIN IN THE WIND.

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217. PLASTERER'S SCAFFOLD ON ZEDI.

(*Kathè*) excel in this work and form colonies for the industry. Attempts have been made in Europe to imitate the scroll-patterns on the Jacquard loom, as well as to print them. But the imitations fall too far short of the original, which is nearly the same front and back. The best *lun-tayè* silks cost ten to fifteen rupees the square foot, which makes two hundred to three hundred rupees for the *pasè*. Only an inch or two a day can be woven. Italian methods of carding, dyeing, and finishing silk, were introduced by the late King, Mindôn Min, and have helped to develop an important industry in Mandalay. Stripe and tartan patterns are woven in this way, chiefly from China silk. Fine texture and delicate tints are aimed at, rather than rich colour and design. The *pasè* of

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twenty cubits, one cubit wide, costs ten to twenty rupees.

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The Burman umbrella (*tî*) is on the Chinese model—a bamboo frame with paper cover. The Chinese umbrella has a thin paper cover, the Burman has bast-paper, which outlasts several of the other. But the Chinese umbrellas are cheaper, better waterproofed, and sun-proof. The Burman *tî* is waterproofed by occasional oiling with crude petroleum. A waterproof size made from the fruit of the *tè* is used for fixing the paper to the ribs and the cotton twines that connect them. The red, the gilt and the white umbrellas are emblems of state. The first two denote official rank, according to the number assigned. Such umbrellas have stems of turned wood, six to eight feet long, to allow of the *tî* being borne over the officer on horseback or in his chariot, by attendants on foot (No. 375). The

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218. SCULPTURING MARBLE IMAGES.

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221. UMBRELLA MAKERS.

of the work can be done on a lathe. To prepare the wicker for lacquering, it is first given a "rough-stuffing" of fine clay to fill the interstices. The work is then painted with *thissi*, which penetrates and toughens the clay and binds the fibres of the wicker. When the *thissi* has set, which takes several days, the work is put on the chuck of a bow-lathe and ground smooth with a fibrous stone—a petrifaction-product. Varnishing and grinding are repeated till the surface is smooth, colour being added to the later coats. Then a coat of contrasted colour is given, and when the varnish is about half set, the pattern is chipped with a metal style through the fresh layer to the hard lacquer beneath. After the work has hardened, the patterns are embellished by scoring rings through the layers, with a tool like a carpenter's gouge, so as to bring out the underlying contrasts. The patterns are arabesques and conventionalized figures.* Subject designs are also executed (No. 224). Finally the lacquer is polished with buffs of graduated fineness. A peculiarity of *thissi* is that it sets hardest in a moist atmosphere. Every manufacturer has an underground cellar—a thing almost unknown in Burma—for the wares to harden in. Pagán, the centre of the industry, is at the same time the driest locality of the dry zone. The finest lacquer, which is only made by a few highly-skilled workmen, is so elastic that the lips of a cup may be brought to meet without the ware cracking. As much as twenty-five rupees is paid for a cup of such quality. The ordinary ware has not the tenth part of this elasticity, and sells for one to ten rupees a box. The deep cover of the betel-box is the traveller's ordinary drinking-cup.

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222. LACQUER-WARE MANUFACTURE.

* See the end-papers of the binding of this volume.

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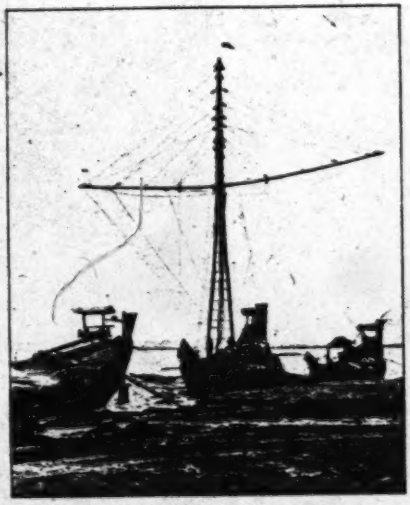

500. LAUNG-ZAT POLING UP-STREAM.

channel in the sand or mud. But it cannot sail near the wind, and it makes great leeway. Only a square-sail is carried. The prow of the boat is solid and the bulk-head above is ornamented with carving. The still more ornamented poop has to be built up in the large boats, to get the full sweep of curve that is obtained in a single piece in the canoe (*laung*). The boat has a good deal of buoyancy even when full of water. The *laung-gyi* is rather crank, a defect which is obviated by the use of bamboo side-buoys (*baw-wa*, No. 176). *Thingán* hulls last twenty to thirty years; the canoe is used up to the last stump. When past repair, it is sawn asunder and boards nailed across the sound pieces. A tub of this kind is a treasure to a child (No. 161). The anchor (*kyauk*) used to be a wood fork weighted with stone; the European pattern is now general. The *laung-gyi* is rowed with the stream only, by three or four sweep-oars; it is poled up-stream. The boatman thrusts his pole from the hollow above the collar-bone. Thus the hands are free to hold the body down to the rail, and every muscle is called into service. No. 289 shows the "tiger" style of poling, No. 298 the "scorpion" style. The crew of the *laung-gyi* consists of three to five men; they get their food and a stipulated sum for the trip, which comes to twelve to sixteen annas per working day. Cargo boats cost from 1,000 to 3,000 rupees, chiefly for the solid hull.

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501. LAUNG-ZAT LOADING.

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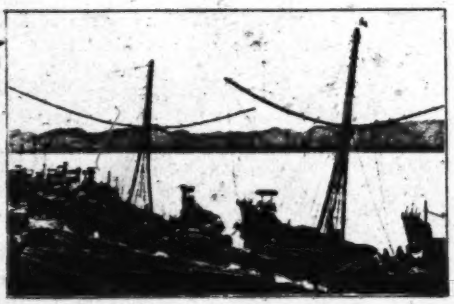

302. SHIPPING-PORT ON THE IRAWADI.

Canoes cost from twenty to one hundred rupees. Since ship-building was started, boats of greater dimensions than could be built solid—eighty to one hundred tons—have been built of teak on the carvel method (*zat-hle*). But the lines of the *laung-gô* are rigidly adhered to. A hull exactly simulating the solid hull is built with stout ribs and sheathing; then the sides are added—a most remarkable example of conservatism of type. These two classes of boats carry most of the rice to port. In Burma Proper, where timber does not attain such size as in the moist region, canoes only are made on the *laung-gô* plan; the larger boats have always been built up. In these the *laung-gô* type is also simulated, but not so closely (*laung-zát*, Nos. 294, 300). The narrow bottom is flat and is fixed to the side-planks of the lower hull by ribs. The planks are two to three inches thick and ten to twelve inches broad; they are held together by nails driven obliquely from recesses near the seams, which are luted with dammar, and are strengthened with ribs. The upper side-planks are attached as in the *laung-gô*. Poop and prow are strengthened by iron dee-nails along the seams. The capacity of such boats ranges from twenty to one hundred and fifty tons, and they cost from 500 to 5,000 rupees. The crew consists of from five to twenty men. They only sail before the wind and carry an immense expanse of sail, to stem the current of the Irawadi, which runs four to five knots in the rains. The course of the river and the prevailing wind are in their favour. During the rains these craft make two trips, north and south, and lie by in the dry weather. They convey the produce of Pegu to Burma Proper,—

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303. BURMAN SEA-GOING CRAFT (KATTU).

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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APPENDIX D.

STATISTICAL.

AREA.

131 Burma Proper and Pegu (excluding Shan States, 61,000 sq. m.)
square miles . . . . . 158,322 = 101,326,123 acres.
Area cropped, 1900 . . . . . 10,556,104 acres.

161 POPULATION IN 1901 (including Shan States, 1,228,460) . 9,221,181

Mean annual birth-rate per 1,000 . . . . . 37·34
" death " " . . . . . 28·16

DISTRIBUTION OF POPULATION IN 1891.

162

Burmans and Talaings { males, 3,030,797 / females, 3,098,385 }	6,129,182
(Increase since 1881, 22½ per cent.)	
Shans	206,794
Karéns	633,657
Chins	95,571
Chimpáws (Kachin ? more)	2,209
Chinese	37,407
Natives of India	432,639
Europeans (including 4000 troops)	12,491
Eurasians	6,978
Others	167,134
Total, census of 1891	7,723,053

FISCAL.

178 In 1796 the special impost of 33·3 tikals of fine silver per house took three years to collect,
651 and produced the equivalent of about nine million rupees. The purchasing-power of money has declined 50 to 60 per cent. since that time, apart from depreciation of silver.

435 In 1900 the gross revenue of Burma was 70,400,000 rupees, of which Pegu contributed 63 per cent. The expenditure was forty-three millions. Out of the surplus there was a balance of Rs. 24,700,000 of Imperial revenue over expenditure. The incidence of direct taxation (land and capitation taxes, which produce about one-half of the revenue) is four rupees per head of population; which, with an average of 5·5 inhabitants, comes to twenty-two rupees per house.

CRIMINAL, AVERAGES 1894–8.

1074

Convictions for offences against life (including attempted murder and culpable homicide, 40 per cent.)	244
" " hurt	2,691
" " rape	76
" " robbery	654
" " theft	8,681